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THE UNIVERSITY OF DOUAI, 1559-1793

Students of the history of education cannot fail to take an interest in the story of the rise and growth of the great universities of the past. The object of the present paper is to sketch the origin and work of a university which exercised widespread influence not only on the continent of Europe, but also in countries where the English tongue is spoken; namely, the ancient University of Douai in Flanders. At the time of its foundation, numerous universities flourished on the continent. But in the sixteenth century new errors had arisen, and new dangers threatened both science and religion. Amongst the countries threatened by the progress of error was Flanders, then subject to Spanish rule. To many zealous men it seemed that the best protection against the impending danger was the foundation of a university. Accordingly, a petition for the foundation of a University at Douai was presented to the Emperor Charles V in 1530. The petition remained for many years without result. Not far from Douai there already existed the far-famed University of Louvain, and the authorities of that seat of learning feared that the establishment of a new university in their neighborhood would diminish the number of their students. But the inhabitants of Western Flanders felt that the University of Louvain was not sufficient for their wants. They renewed their petition and this time they received a favorable reply from Philip II, son and suc-

cessor of Charles V. Having obtained the consent of the King, a petition for the canonical establishment of a university was addressed to the Holy See. Paul IV lent a favorable ear to the petition and, by a Bull dated 31 July, 1559, he erected the proposed seat of learning at Douai into a University, and conferred on it the privileges already enjoyed by the Universities of Paris, Louvain, Bologna and Padua. A royal mandate dated 19th January, 1561, conferred an endowment of the new University. Finally in 1562 the University of Douai was formally opened. Students from Flanders and from England, Scotland and Ireland flocked to its halls, and for more than two centuries, by the learning of its professors and the virtues of its students, it proved to be what the Holy See in the bull of its erection had intended, a bulwark of faith and piety, "*Tam graviter pereclitanti in illis partibus fidei orthodoxae et animarum saluti aptissimum remedium.*"

ORGANIZATION OF THE UNIVERSITY

The University of Douai comprised five Faculties, viz: Theology, Canon Law, Civil Law, Medicine, and Arts. Subject to it were five Colleges in full exercise with public lecture rooms, and staff of professors, viz: le Collège Public, le Collège du Roi, le Collège le Marchiennes, le Collège d'Anebin, et le Collège Saint-Vaast. Nineteen houses of residence styled *Seminaries* provided a home for students. Eleven orders of Regulars had convents, and nine abbeys had residences for their students at Douai. Amongst the Seminaries no ignoble rank was held by those founded for students from Great Britain and Ireland, viz., the English Seminary founded by William, afterwards Cardinal, Allen in 1568, the English Benedictine College of St. Gregory's, the Scottish College of St. Andrews, founded in 1594, the Scottish Franciscans, and the Irish Seminary of St. Patrick's, founded by

Father Christopher Cusack in 1594. The number of students from all these Colleges and residences, attending the University, amounted to about 2,000.

The University was governed by a Rector chosen from each of the constituent Faculties in turn. Each Faculty was presided over by a Dean. The support of the University was provided for by an endowment of 40,000 *livres* granted by the King of Spain, and the temporal administration was intrusted to a Board of Provisors.

In 1667 Flanders, and with it Douai, passed from the sway of Spain to that of France, and hence the history of the University may be divided into two periods: the Spanish period from 1562 to 1667, and the French period from 1667 to 1793.

SPANISH PERIOD, 1562-1667

During the one hundred years which make up the Spanish period many men of European fame held chairs for some time in the University of Douai. Such were Martin del Rio, S. J., author of the *Disquisitiones Magicae*; Herebert Rosweyde, the hagiographer; Leonard Lessius and James Platel, well known for their theological works; James Bonfrere, S. J., eminent in scriptural studies and rector of the Scottish Seminary; and Thomas Stapleton, celebrated for his treatise on *Controversies*. But amongst the distinguished men who taught at Douai in this period, two names stand out with special prominence, viz: William Est and Francis Du Bois.

William Est, better known in the schools by his Latin name, *Estius*, was born at Gorcum in Holland in 1542 and was a nephew of one of the Gorcum martyrs. For ten years William Est held a professor's chair at Louvain. From Louvain he passed to Douai. Here for thirty-one years he expounded the *Liber Sententiarum* of Peter Lombard; and the substance of his teaching was given to the world in a work entitled "*Commentarii in libros IV Sententiarum Petri Lombardi*." To scriptural studies he

devoted much attention; and the result of his labors has come down to posterity in two works, one on the Epistles of St. Paul and the seven Catholic Epistles, styled: "*In omnes Divi Pauli et septem Catholicas epistolas Commentarium*;" the other: Notes on the more difficult passages of Holy Scripture: *Annotationis in praecipua et difficiliora S. Scripturae loca*.

Certain expressions of Estius are open to criticism. But he was a scholar of great merit, and Benedict XIV, no mean authority, has styled him "*Doctor fundatissimus*." For eighteen years he held the honorable post of Chancellor of his University. After a long life of useful labor he passed to his reward at Douai in 1613.

The other great doctor of Douai was Francis Du Bois, better known as *Sylvius*. Francis Du Bois was born at Braine-le-Comte in Hainault in 1581. Having completed his studies at Louvain, he was appointed to a chair of Theology at Douai, where he lectured for over thirty years. His text-book was the *Summa Theologiæ* of St. Thomas and the result of his studies and teaching has come down to us in his work "*Commentarii in Summam Sancti Thomae*." In the course of centuries many Commentaries on St. Thomas have been published, but amongst them none is more remarkable for simplicity and clearness than that of Francis Sylvius. The Faculty of Theology honored him by making him its Dean, and the University by conferring on him the office of Vice-Chancellor. His life was marked by exemplary piety; nor was he less admirable in his opposition to the new and dangerous doctrines of Jansenism: "You, he said to a Jansenist, combat for Augustine of Holland, we for the great St. Augustine of Africa, because his is the doctrine of the sovereign Pontiffs for which we are ready to shed our blood." After a long and exemplary life, he died in 1649.

Able professors give prestige to a University. But its utility depends on the character of its students. It may

therefore be interesting to inquire what were the intellectual occupations and the moral character of the Douai students.

The aim of the students was to acquire the knowledge necessary for their career in life, and to obtain the degrees which are the official proof of success in studies. Douai conferred on its *Alumni* the customary degrees of Bachelor, Licence, Doctor, but only on those whom a severe examination had shown to be deserving. In Arts the text-books were the Greek and Latin Classics and especially Aristotle, Cicero, Terence. Nor was religious knowledge overlooked. In this department the text-book was the Catechism of Canisius. In Medicine the works of Galien and Hippocrates were explained. In Civil Law the Pandect of Justinian held an honored place. The Decretals of Gregory IX, and the *Liber Sextus* were the texts in Canon Law. In Theology the *Liber Sententiarum*, at first the basis of teaching, gave way to the superior merit of the *Summa* of St. Thomas.

The monotony of the schools was relieved from time to time by theatrical entertainments, at first of a religious character, but which, in course of time, assumed a more profane tone, detrimental to good taste, and were at length abolished by order of the bishop of the diocese.

Nor was the moral formation of the students less carefully attended to than their intellectual training. Pious sodalities were established to nurture them in habits of piety, and they were obliged to reside in colleges, or approved seminaries, whose rectors were charged with the supervision of their conduct. A detailed code of discipline pointed out what they were to avoid. They were forbidden to carry arms, to go about the streets at night with or without a light, to drink or play in cabarets, to dance publicly, to hunt, to escalate the walls of houses or gardens. The townsfolk were forbidden to lend them money, or purchase book or furniture from them. A university sergeant was appointed to take in charge re-

fractory students, for whose correction a university prison was provided, where they were lodged and fed at their own expense. Nor was the use of the rod unknown. Such were the chief rules of discipline in the force at Douai during Spanish as well as during the French period. From them we may infer the care bestowed on the moral training of the students. But we have another means of knowing what was the standard held up for their imitation. The Blessed Edmund Campion, S. J., himself a Douai student, has left a treatise or *Oratio de Juvene academico* from which we may form a picture of student life at the period.

The young university student, he writes, is well versed in his mother tongue, in which he can write poetry. He can paint and play an instrument of music, and sing. He is well grounded in Latin, and writes Latin verses; nor is he unacquainted with Greek. There is none of the liberal arts to which he is a stranger. He is so well made up on the controversies of the day, that there is no poisoned weapon of the enemy which he cannot ward off with ease, skill and intelligence, *facile, scienter, intelligenter*. Having completed the course of Arts, he devotes his twenty-second year to the study of Hebrew, after which he is prepared to enter on the study of Theology, which is to be the study of his life. Nor is he less pious than learned. Each day he recites, and that, too, from memory, the Office of the Blessed Virgin. He looks on the day on which he has not heard Mass as devoid of the light of the sun. He reads the Scriptures. His external conduct is no less edifying. He salutes priests, and when he passes a crucifix he respectfully uncovers his head. Such is the type of an academic youth or University student as described by the Blessed Edmund Campion and such, no doubt, was the standard aimed at by the students at Douai.

FRENCH PERIOD, 1667-1793.

For a hundred years the University of Douai had pursued its peaceful course, and a new period was about to open. In 1667 the town of Douai passed from Spanish to French sway. That event was not without its influence on the life of the University. Its organization indeed remained unchanged, but the Spanish endowment was lost; moreover, the University was brought more directly into contact with the dogmatic and philosophic questions which occupied the minds of men in France. These questions were, *Gallicanism*, *Jansenism*, and *Cartesianism*.

The first conflict the University had to sustain was on the subject of the doctrines of Gallicanism.

In 1682 the Assembly of the Clergy of France had formulated the famous Four Articles. Louis XIV commanded the University of Douai to teach those articles. In the past the Doctors of Douai had always upheld the prerogatives of the Holy See in their fullest sense. Unwilling to prove false to their traditional principles, the Rector and Council of the University in 1683, drew up a respectful protest against teaching the Four Articles, and presented it to the King. They pointed out to His Majesty that doctrines opposed to supremacy and infallibility of the Sovereign Pontiff were unheard of in Douai and regarded as erroneous; that the teaching of such doctrines would turn away students and be detrimental to the University. Not long after, Louis XIV, having come to terms with the Pope on matters in dispute between himself and the Holy See, ceased to urge the teaching of the Four Articles. Douai was permitted to continue faithful to its traditional teaching; and when the Vatican Council was being celebrated in 1870 Mgr. Regnier, archbishop of Cambrai, pointed with pride to the teaching of the ancient university of Douai as a proof that Papal Infallibility had always been taught in his diocese.

The doctrines of Jansenism still more than those of Gallicanism agitated the minds of Frenchmen in the

seventeenth and eighteenth centuries. An effort was made to propagate the teaching of Jansenism at Douai. But the vigilance of Fénelon and the firmness of the professors preserved the University from the poison of that heresy. But the discussions which arose on the doctrines of Jansenius, and the appointment of a professor of Jansenist tendencies, led to an incident which has never been fully explained, and which goes by the name of the *Fourberie de Douai*. In 1690 letters supposed to have been written by Antoine Arnauld were addressed to certain professors of Douai, to elicit their opinion on Jansenist tenets, and the replies were to be conveyed secretly to a place where they would run no risk of discovery. Needless to say, the replies never reached the real Arnauld, but were made use of against the writers. Four professors who had sent replies were held up as unsound in teaching, and were exiled from the University. The forgery was by some attributed to the celebrated Tournely, Professor at Douai at the time. By others it was attributed to the Jesuits, then powerful at Douai, and ever zealous for orthodoxy. The charge against them has been frequently repeated even in the nineteenth century. But the late Professor Salembier conclusively shows that the author of the *Fourberie de Douai* was not a Jesuit, but in all probability a student at the University, Flemish by origin, and conversant with the inner life of the University.

A third question agitated the schools at the same period, namely Cartesianism. In Cartesianism, Bossuet and other eminent scholars discerned the principles of many heresies. It was the Modernism of the period. At Douai the philosophy of Aristotle and St. Thomas had always been held in honor. The professors in general remained true to the principles and methods of scholasticism, and the eighteenth century was far advanced before Cartesian obtained a foothold at Douai.

The eighteenth century has been styled the least Chris-

tian and least French in the history of France. The standard of learning was everywhere lowered. Observant men noted the depression, and in 1770 the Assembly of the Clergy of France petitioned the King to secure the appointment of capable professors in the Colleges throughout the kingdom; otherwise, they said, the rising generation would experience the disastrous effects of the lowering of the standard of studies.

The University of Douai could not escape the influence of the prevailing atmosphere. In 1790 the number of students attending lectures in Medicine and in Law had fallen to about fifty in each. The Faculties of Arts and of Theology continued to maintain much of their former efficiency. In the closing years of the seventeenth century the celebrated Tournely had been professor of theology for four years at Douai. The learned Billuart, though not properly speaking a professor of the University, taught theology for many years in the convent of his order at Douai, and his Commentary on the *Summa* of St. Thomas may be taken as a specimen of the standard of theological teaching at his time. A marked feature of the University was the long continuance of professors in their functions. Out of eleven professors of the Faculty of Theology in the eighteenth century, one held his chair for 50 years, two for 47 years, two for 45, one for 44, three for 35, one for 24 and one for 17 years. Already in the seventeenth century Estius and Sylvius had held their chairs for over thirty years. The knowledge and experience of capable professors expands with years, and the example of their lives often exercises a profound and salutary influence over their pupils. But Chanoine Salembier remarks that the quasi-immortality of certain other professors sometimes becomes a real calamity, when it represents the immovable perpetuity of old errors and that scientific attitude which is opposed to all progress.

Such, in its main features, is the history of the Univer-

sity of Douai during the two hundred years of its existence. But its history would be incomplete without some notice of its constituent colleges and residences. Of the five great colleges with public halls and staff of professors the most remarkable were the College de Saint-Vaast, and the Collège d'Anchin. The former, under the religious of Saint-Vaast, had a staff of eight regents or professors; four for philosophy; one for dialectics, and three for theology. The number of students attending lectures was over 400. The Collège d'Anchin, where the Jesuit Fathers lectured, had 400 students in the humanities, 600 in philosophy, and 100 in theology.

But more interesting to English-speaking readers are the British and Irish Seminaries at Douai. First amongst them in order of time and importance was the Séminaire des Anglais, founded in 1568 by William, afterward Cardinal, Allen. Transferred to Rheims in 1578, the English Seminary was once more established in Douai in 1593, where it continued to flourish until 1793. During the two centuries of its existence it was a home of learning, and a nursing mother of missionaries. In the eighteenth century its students numbered one hundred and twenty. Some were laymen who came to seek at Douai an education in conformity with Catholic principles. At the conclusion of the Humanities, they returned to England. The majority, however, were ecclesiastics who came to prepare for the priesthood. They attended lectures at the Collège d'Anchin, but eventually the English Seminary had four professors of its own, two for philosophy and two for theology. The Séminaire des Anglais has a glorious record. It gave to the Church one Cardinal, 33 archbishops and bishops, 100 Doctors of Theology, 196 writers, and 160 martyrs, or confessors for the faith. On the roll of its alumni are inscribed: Blessed Edmund Campion; Thomas Stapleton, the theologian; Alban Butler; John Milner, authors and Vicars apostolic; John Linsler, biographer of the Saints; Richard Challoner and

gard, historian, and Daniel O'Connor, the Irish Liberator, who, on leaving the English College at St. Omer, spent some months at the English Seminary of Douai in 1792-93. But what renders the English Seminary most memorable is the Version of the Holy Scripture, known as the Douai Bible. This version was the work of a Catholic scholar, Dr. Gregory Martin, aided by three others: Drs. William Allen, Richard Bristow and John Reynolds. The version of the New Testament was first published at Rheims in 1582, that of the Old Testament at Douai in 1609. The English version of the Bible is a work of real scholarship. No doubt it contains some words which are more Latin than English. But, as has been well said by Dr. Burton,* "the substance and woof and warp of our Douai Version is vigorous and noble English." The Douai version of the Bible has been since revised and the phraseology made more modern by Dr. Challoner. Other translations of the Bible, or of portions of it, have been published in England, Ireland and America, but the Douai version of 1609 is the groundwork of them all.

Besides the Séminaire des Anglais, otherwise called Les Grands Anglais, there existed an English Benedictine establishment called St. Gregory's, whose students attended lectures at the College de Saint Vaast. An English establishment under the Jesuit Fathers also existed at St. Omer's, which in the closing years of the eighteenth century became subject to the Séminaire des Anglais at Douai.

Scotland also had a Seminary, called St. Andrew's, at Douai. Established at first in 1576, at Tournai, under the patronage of Mary Queen of Scots, by Dr. James Cheyne, it was transferred to Douai in 1593, where it was governed by the Jesuit Fathers until 1762; and from that date to 1793 by Scottish secular priests. Besides

* Life and Times of Richard Challoner, Vol. I, p. 280.

the Séminaire des Ecossais, there was also a residence of the Scottish Recollects at Douai.

Another Douai establishment was the Séminaire des Irlandais, called St. Patrick's. Founded by Father Christopher Cusack, in 1594, it possessed an endowment of 5,000 florins granted by the King of Spain. Its first Rector was Dr. William Thyrsaus, author of a Panegyric of St. Patrick and of a work on the choice of a state of life. Dr. Peter Lombard in a report to Pope Clement VIII mentions with eulogy the Irish Seminary at Douai (*De Regno Hiberbiae*, p. 137). It is mentioned, too, in an account of the flight of the Earls of Oneil, and Tyrone (*Archiveum Hibernicum*, Vol. II, *appendix*, p. 37), who were hospitably received in the Irish Seminary at Douai in 1607. The students, about eighty in number, attended the classes at the Jesuit Collège d'Anchin. The loss of the Spanish endowment in 1667 was a severe blow to the Irish Seminary. However, it continued to carry on its work in poverty. At length one of its Rectors, Rev. Patrick O'Naughton, found means to rebuild the seminary, and his successor, Rev. Luke MacKiernan, by collections made in Ireland, provided for it a revenue of 4,000 *livres* a year. Its last Rector was Rev. Edward Dillon, who held office from 1784 to 1793. The Irish Seminary at Douai gave to the church in Ireland eight archbishops, twelve bishops, and a large number of priests. It was closed and confiscated in 1793, and in 1795 its buildings, valued at 60,000 francs, were alienated and the property lost to the Irish Church.

In 1791 the Revolutionary government of France suppressed all universities and colleges throughout the Kingdom. The University of Douai was involved in the general ruin. But its end was not inglorious. All its professors refused to take the oath prescribed by the Civil Constitution of the Clergy, and were dismissed, its halls were closed, its students dispersed, its valuable libraries, containing over 200,000 volumes, were scattered, its

buildings alienated. The colleges and seminaries, and with them the British and Irish establishments, shared the same fate. The Irish Seminary was completely lost. All that remained of the British establishments was united to the Fondations Anglaises et Ecossaises at Paris, the revenues of which still provide for the education of English and Scottish ecclesiastical students in France, under the control of the French Minister of Public Instruction. But the work done at Douai was transferred to British soil. Old Hall, Ushaw, and Oscott are the successors of Douai. Stonyhurst carries on the work of St. Omer's. After the French Revolution one Douai establishment was revived. Father March, an English Benedictine, collected together the remnants of the Benedictine property at Paris, Dieu-le-Ward, and Douai, and established St. Edmund's College, which flourished at Douai throughout the whole course of the nineteenth century. But St. Edmund's has shared the fate of its predecessors. In consequence of the laws against Religious Congregations in France it was closed in 1903. It has since been sold and transformed into a *Lycée* for girls. But, though driven from France, the English Benedictines have not forgotten their ancient connection with Douai, and they have given the name of Douai Abbey to their new college at Woolhampton in Berkshire. Douai University has long ceased to exist. But zeal for knowledge in harmony with the teaching of religion has not ceased in Flanders. A Catholic University established at Lille in 1875 carries on the work of the ancient University of Douai. Its medical school is pre-eminent. Its theological and canonical Faculties have produced many distinguished scholars, canonists like Pillet, theologians like Didiot, and historians like Salembier. One of its *alumni* has recently been promoted to the bishopric of Limoges, and another to the archiepiscopal see of Cambrai. Eminent Catholic laymen like A. Bechaux, G. de Lamarzelle and P. Le Gorce have lectured in its halls. Its

Rector emeritus, Mgr. Baunard, is widely known for his literary works. May it, like Douai, long continue to be a source of enlightenment and a bulwark of the faith.

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THE INEFFICIENCY OF MORAL EDUCATION WITHOUT A RELIGIOUS BASIS*

JAPAN

The method of direct moral instruction was adopted in Japan in 1890 by a Rescript of the Emperor, which carried with it a weight equivalent to a religious sanction. According to the recent Education Code, moral instruction is given two hours per week throughout all the elementary schools, and one hour per week throughout all the secondary and higher schools. The regulation reads: "In the ordinary elementary course, easy precepts appropriate for practice concerning filial piety and obedience to elders, friendship and affection, industry, modesty, fidelity and valor should be given first and then duties toward the State and society in order to elevate their moral character, strengthen their will, make them value public virtues and foster the spirit of loyalty and patriotism."¹ Text-books were prepared by a Committee on Education for the grades, one for each year beginning with the second grade. The arrangement of instructions is based on the principle that the instruction should be in connection with the daily life of the pupils by means of maxims and examples of good deeds. In the first and second years the lessons are on duties in the school and home and to His Majesty the Emperor. In the third and fourth years, examples are taken from historical characters to illustrate different virtues. Great stress is laid upon the civic virtues, and children receive lessons in their duties as subjects of the empire. Such titles as, Loyalty, Her Majesty, the Empress, Reverence for Ancestors, Courage, Honesty, The Great Japanese Empire, A Good Japanese, etc., indicate the character of their

* A thesis submitted to the Teachers College of the Catholic University of America in partial fulfilment of the requirements for the degree, Master of Arts.

¹ Baron Kikuchi, *International Inquiry*, Vol. II, p. 331.

moral code. In the lesson on A Good Japanese an exposition of the Imperial Rescript on Education is given and the pupils memorize it.

In the secondary schools, the boys and girls are separate. As far as the syllabus is concerned, the moral teaching for both is identical, but in the treatment of the subjects in the girls' schools, attention is paid to the position of women as wives and mothers, for the entire education of girls in high schools is based on the supposition that they will marry. Etiquette forms a part of the moral teaching and stress is laid upon manners as an aid to morals.

The sanction for conduct among the Japanese is reverence for the Imperial Rescript. Anything issued by the Emperor has a more than human veneration. From the foundation of the empire down to the emperor who issued the Rescript, there was one unbroken line of descent for twenty-five centuries. This continuity of dynasty together with their system of ancestor worship fills the Japanese people with a reverence for the Imperial House which may be called religious.

The result of the direct moral instruction in Japan, according to the report of Baron Kikuchi, are in some respects satisfactory to the Japanese. They hold that the courage and devotion of the Japanese soldiers in the Chinese war were due to the effective moral teaching in the schools, although without the teaching of loyalty and devotion to duty during the preceding centuries, it could not have been produced in thirty or forty years. What the systematic moral instruction did, was to put loyalty and civic devotion on a public basis. As to the morality of the Japanese, apart from the relations between the individuals of the family and the citizens of the State, which are fairly satisfactory, Baron Kikuchi says there are many points with which he is dissatisfied. Judged by Christian standards, it is low, indeed. Dr. J. B. Scherer in his book on the Japanese says: "The two

cancers at the core of the Japanese character are a deep-seated dishonesty and an abandoned impurity."² The Japanese concept of morality consists chiefly of the civic virtues which are cultivated in the youth of their nation with a fair degree of success. From the Christian standard, the Japanese are an immoral nation, but the fault lies in their conception of morality and not so much in the sanction of it. Lafcadio Hearn mentions that he gave seventy-two boys in Japan as a subject for composition, the question, "What would you like most to do in this world?" Nine of the compositions contained in substance this answer, "To die for our Sacred Emperor."³ As conditions change, and they must change inevitably with a progressive people like the Japanese, the present sanction may become useless. At present, the command of the Emperor carries an obligation of a semi-religious character in its driving power.

THE UNITED STATES

As far as the public schools of the United States teach morality, they are committed by the Constitution to a system of independent morality as secular as that of France. It differs only in this, that there is no positive legislation regarding the subject, and the work is characterized by a lack of uniformity. Fundamentally, it is a local thing and often left to the teacher to decide whether or not moral instruction shall be given, and if given, by what method.

The cause of the present confusion of the moral problem dates from the organization of the public school system in 1837 when religion was excluded from the schools. No serious thought was given to the subject of morality until a few years ago, when the educators began to realize the decline of moral sense and of moral conduct which was widespread in the schools.

² Scherer, *What is Japanese Morality?* p. 54.

³ Bisland, *Life and Letters of Lafcadio Hearn*, Vol. II, p. 30.

The method of teaching morals in the public school up to the present has been chiefly indirect and incidental. The ethical value which flows from good school work which calls for concentration together with the personality of the teacher are the two most effective means left to independent morality to train the child in virtue. Wherever the spirit of Herbart has prevailed, the indirect method is favored. Two principles are prominent in his ideas of moral education. (1) The development of sound moral character through the activities of the school. (2) The apperception of the child as the means through which this end is to be reached.⁴ The pupil discovers his moral relationship with individuals and the State through the study of the common branches, aided by the school discipline. The moral ideas are transformed into ideals by the appeal to his feelings, and by the cultivation of that inherent interest in the things that form good members of society. Guided by these ideals and by the kind authority of the teacher, the child forms moral habits. Briefly, this is the theory of the indirect method. The ethical value of a subject lies in the moral force of the teacher presenting it. History and literature are pre-eminently ethical studies, presenting duty and right conduct with greater analysis than can be studied in concrete conduct. Mathematics and science may become means to train pupils in truthfulness and integrity. The ethical results, however, depend more upon the method of handling the subject than upon the subject matter itself.

The organization of the school and its tone is another means of inculcating morality. This moral tension is produced chiefly by the motives used in securing the school virtues of which Dr. Harris names four—industry, regularity, punctuality, and science. Other educators add neatness, accuracy, and obedience—the beginning of self-control and of adjustment to the social group. The

⁴ See DeGarmo, Ufer's Pedagogy of Herbart, p. 1.

cultivation of these school virtues depends essentially upon the personality of the teacher which is undoubtedly the vital influence in the school. Both by conscious and unconscious suggestion he is directing and shaping the child's character throughout the school day. The moral earnestness of the teacher is a matter of greater import than the question of direct or indirect method of teaching independent morality.

Most of the educational writers of the present day advocate the indirect method. Dr. DeGarmo emphasizes the moral aspect of education and, like all Herbartians, would secure it through the curriculum. Dr. Palmer of Harvard urges the indirect method, since virtue is a matter of habit in the young and cannot be taught. Morality consists in such habits as express helpful relations of society and the individual. "The school becomes an ethical instrument not merely being a place of learning, but because it is also a social unit."⁵ He holds that systematic moral instruction would kill spontaneity and make the child morbidly introspective. The theory of good conduct should not be given the pupil before the age of sixteen. Dr. Dewey also advocates the indirect method. He would form the school on the lines of a social community life, and give each child the opportunity to work out something specifically its own which he contributes, and, in turn, he participates in the productions of others. "Apart from participation in social life, the school life has no moral end or aim."⁶ He conceives morality as consisting in being an efficient and serviceable member of society.

Although the weight of opinion among American educators is in favor of the indirect method, the movement of direct moral lessons is growing in favor, as is evidenced in the discussions at every conference of moral education. It is urged by G. Stanley Hall, who says: "I

⁵ Palmer, *Ethical and Moral Instruction*, p. 36.

⁶ Dewey, *Moral Principles in Education*, p. 11.

would have a manual for each grade made by a committee somewhat like the French books for *Instruction Morale et Civique*.” Dr. P. P. Claxton, present Commissioner of Education, says: “I believe that systematic moral instruction of children in elementary and secondary schools through principles and precept is advisable, especially if it is well illustrated.” These are two representatives of a long list of educators who have spoken openly for direct instruction.

One of the recent methods of moral instruction adopted is the moving picture, known as the Visual Instruction in Morals. Under the auspices of the Moral Instruction Board, lectures are given by Mr. Fairchild of Baltimore and others, and slides illustrating heroism are shown. Moral standards are presented and illustrated by slides, as the Ethics of True Sportsmanship, illustrated by actual scenes in college sports. The Board insists that there shall be no sensationalism and no representation of crime except with the object of conveying a moral lesson. Moral Instruction Boards in several cities are promoting the same method.

The Brownlee System of Child Training in the schools of Toledo, Ohio, is another form of the direct method. In this scheme, elaborated by Miss Jane Brownlee, certain virtues are made the subject of morning talks—one each month to fix the standards of conduct with the purpose of having the pupils practice the virtue during the month.

The number of dawning movements or schemes to teach morals that are being tried in the public schools of all parts of the United States, as The Book of Golden Deeds in Lexington, Kentucky, McGill’s School City, Systematic Courses in Literature with an Ethical Center, these and numberless other devices indicate the universal alarm of the educators of the country at the present conditions of public school morality. These movements indicate also

[†] International Inquiry, Vol. I, p. 94.

^{*} Religious Education, Vol. V, p. 636.

the sincerity of these educators in striving to make moral education an efficient part of the curriculum.

Granting the sincerity and the zeal of the educators to make the moral instruction vital, they must face the question, how can the teacher inspire the child to moral conduct without giving him an adequate motive to lift up his selfish inclinations and transform them into Christian virtues? One effect of teaching religion is to draw the mind from its own subjective tendencies to a Higher Power that is watching over it and Who has made known the laws of conduct. Even apart from immorality in its strict sense, the basis of all immorality is selfishness, and there is no force like the truths of religion to reach the fountains of the child's moral life, to expand his mind and take it away from self.

The most effective agencies in the public school are the personality of the teacher and the studies of the curriculum, but however earnest and inspiring the teacher, he will not be able to build the foundation of character without Christian principles and ideals. And while a cultivated mind may help him who possesses it to avoid sin, a moral character has never yet been formed by mental equipment. Human nature has within itself tendencies which human reason cannot overcome. The moving picture is a force to be reckoned with in the development of the boy and girl of today and may be a potent influence for either good or evil. It can be used to illustrate a lesson, to vitalize it and drive it home, but it is only an illustration. The same criticism may be made of the other various devices to teach morality—they lack the motive to touch the well-springs of conduct.

Moral instruction without religion may be used to teach a superficial morality as the school virtues, and certain sterling virtues as honesty, truthfulness, self-control and the like, all based on honor, and all desirable, but they can be taught only as a system of human conventions and as a purely pagan code. On what ground would a teacher

repress profanity? Because it is sinful, or merely because it is vulgar? The teacher will give, of course, the distinctions between right and wrong, but where there is no reference to God, and hence to His law, right and wrong lose their tremendous significance for the child.

So fast are we changing in our estimates of right and wrong that the foundations of morality are shifting and, according to one American writer, the definitions of sin and vice have been radically changed. According to the new definition, sin is conduct that injures others, and vice is conduct that injures self.⁹ With no religious basis for the moral law, there is no uniformity of ideals. At most all that the school can be sure of is the surface conduct.

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⁹ Ross, *Sin and Society*, quoted by DeGarmo, *Ethical Training*, p. 9.

HYMNODY IN OUR SCHOOLS.

While rummaging recently in an old-book store in Philadelphia, I came upon an exquisite little volume entitled *Hymns Selected from Faber, by R. Pearsall Smith*. The book was "little" when compared with the bulky edition of the Hymns of Faber issued by John Murphy & Co. in Baltimore (502 pages), for it had only 186 pages in all (xvi + 170). But it at once attracted and held my attention for various reasons that may be considered interesting enough to set forth here in brief detail.

First of all, there is only *one* American edition of Faber's Hymns for Catholic use. But I had already come into casual possession of no less than *three* editions issued in America by as many non-Catholic publishers (two in New York, one in Boston), and the newly-found volume raised the number to four. Its publishing place was in Boston, so that honors in this respect were equally divided between the Cosmopolis and the Hub. (I may yet stumble over one or other edition published in Philadelphia—but this is hardly to be looked for, as I reside too near that city. But the point of this paragraph is that, quite casually, I now own four non-Catholic editions, and one Catholic edition, of Faber's Hymns.) Faber was intensely Catholic in his piety, and of course none but a Catholic edition would give all his religious verse. Nevertheless, the proportion of four to one is amazing.

Next, it was interesting to me to observe—although I was not at all surprised, for my experience of the other delightfully printed and elegantly bound non-Catholic editions had prepared me against any further surprise—that this fourth volume was produced with excellent and exquisite taste. The paper is stout, cream in color; the engraved head- and tail-pieces to each poem are beautiful; the binding is heavy but comfortable in finish, and

the edges are full-gilt. The little volume, like a lovely little child, seems to invite being "taken up" and fondled. I need scarcely point the moral; for the volumes of Faber—prose or poetry—with which Catholics are familiar are, as we know, robed like mourners in "customary suits of solemn black," as though the "inky cloak" that Hamlet spoke of should truly denote Catholic piety.

The very title lacked not a startling feature; for the editor appeared to think that his simple announcement of "Faber" was all that was necessary—as who should say, "Every Protestant, of course, knows the famous hymnodist familiarly, and long, and favorably." But the book came out forty years ago, and Protestant resentment against Faber's "perversion" had apparently not as yet subsided; for—

The "Preface" remarks that "while thus cordially endorsing the Hymns here selected, I feel compelled earnestly to express my regret for others written under the shadow of a monstrous system of idolatry. . . ." And the endorsement is undoubtedly cordial. It is even minutely detailed in its appreciative criticism of various hymns.

But perhaps the most striking feature of the volume is the fact that it should have been issued—not merely by a Protestant publishing house, but—by the "Willard Tract Repository."

The book contains forty-three of Faber's hymns. Two of the other editions have about twice as many. We have no grievance to urge against the publishers, as though they were "stealing our thunder." Father Faber expressly permitted such a use, and even the omission of certain stanzas, with the one restriction (which one of the editions did not respect) that no word of his should be changed. He felt happy in the thought that his prayerful muse should lend her sweetness to help lift any soul towards God.

But how are we dealing with our wonderful treasure-house of Faber's hymns? Do we know and love them as well as our Protestant friends seem to do?

I.

It is a common mistake to suppose that children can not appreciate poetic expression, elevated thought, logical connection and progression of argument, metrical and rhythmical values—in brief, fairly good verse. I am not speaking, of course, of very little children, although I fancy that even they would accept with equal pleasure a hymn which possesses the above-mentioned qualities and one which imitates a Mother Goose type of inconsequence and assonance; and, since they have no positive objection to good metre as such, or to progress in the argument of a poem as such, it would not be infelicitous to place what is good before them.

The older children in a school can really be taught things which are just a little above their present uninstructed taste. They can even spontaneously ridicule the barbarities they had once enjoyed ignorantly, after a little instruction has changed their point of view. (This fact came home to me when I asked four boys of ages varying from eleven to thirteen years, to give an illustration of the manner in which they had used the chest-voice or register for school-singing before receiving instruction in the proper use of the head-tones. I made the request solemnly and soberly; but in the very midst of their effort to reproduce the older cacophony, they spontaneously burst out laughing—for they recognized immediately the immense gulf between correct singing, with clear and unlabored vocalization, and the incorrect singing of their previous experience, with its "windy suspiration of forced breath.")

Nor are young folk devoid of emotional susceptibility. Neither must the thought be made quite as plain as a

pike-staff to them. The one requisite is that the language shall be simple in vocabulary, the sentence uninvolved in structure. Preserve this fundamental quality, and you may put quite a large assortment of imagery, emotion, and even somewhat soaring thought into your verse, without fearing to overtax the young mind. Needless to add, you should (if you can) make the mechanics of your verse faultless; and you may rest assured that the rhyme and the rhythm will not, how perfect soever they be, prove unattractive to children. Nor should you feel any necessity for great condescension to the undeveloped mental powers of your auditory, for it is generally wiser than we think. It is true that *repetita juvant*, for old and young alike. But it is not required that a hymn should constantly eddy around a fixed central thought, like a kitten pursuing its tail. You may really attempt to make a constant progress from a clearly-stated beginning to a rationally-reached ending, confident that even a child will just as readily and pleasurably pursue a straight line of thought as it will be content to grow dizzy in following a circular one.

Now I have come upon a number of hymns that attempt no progress in thought, that pursue no discernible argument, that attain but a poor success even in the merely material construction of the verse, and that are not burdened with thought or imagery. And yet they are not therefore easy to understand, whether by children or by grown folk. Sometimes the vocabulary is not easy, sometimes the structure of the sentence is not simple, sometimes the thought lacks coherence.

Let me illustrate—perhaps in a haphazard way—the points I have made. Here is a single and somewhat distinguished-looking hymnal before me, from which I cull the following examples:

1. A hymn to the Blessed Virgin gives us this:

O clement, sweetest Mary,
Of whom our Lord was born,
Show us thy Son, our Jesus,
When life's last hour is come.

(Refrain):

O dearest Mother of Mercy,
Let angels and men sing thy praise;
And we thy loving children
Will sing to thee our sweetest lays.

The hymn has three stanzas—and not one of them is dignified by imagery, felicitous rhythm, or poetic thought. They are prosy, inelegant, uninspired. Rhyme is very scarce in the typical scheme; and, in the first four lines I have quoted, it is wholly lacking. The rhythm chosen is a halting and confused mixture of varying rhythms.

2. From another hymn to Our Lady I take the last two stanzas:

Sweet bells are pealing thro' eve's rosy air,
Sancta Regina, oh list to our prayer;
Falling night's shadows o'er valley and sea,
Bright star of evening, our tho'ts turn to thee.
Shield us, loved Mother, in peril's dread hour,
Pray for thy children, and sweet blessing pour.

Like the lone star, whose bright beaming ray
Guided the sages their devious way;
Where on thy bosom was nestled the dove,
While angels rejoicing smiled from above.
Bright star of evening, our dark glooms dispel,
Guide us to heaven with Jesus to dwell.

The third line of the first-quoted stanza is in the construction styled "absolute" by grammarians. Perhaps this line—"Falling night's shadows o'er valley and sea"—would appear quite intelligible to a child's mind; but I confess that it puzzles me. And, in the next stanza, the period-mark at the close of the fourth line destroys the only clue presented to my mind for unravelling the mystery of the comparison which is apparently begun by the first word ("Like") of the stanza. Again, the word

"devious" may not be an easy one for youngsters to understand; and the figure implied in the word "dove" might well escape youngsters and oldsters alike—for "dove," while it may have appeared justifiable to the writer because of rhymic exigencies (for it rhymes with "above" in the following line), is symbolically applied to the Holy Spirit, and not to Christ, in the well-approved phraseology of the mystics and the poets. But why continue to hammer on this anvil? What thought there is in the hymn is too obviously steered by the foreseen rhyme—and the rhymes themselves surely demanded no great effort at searching out.

I might illustrate further, if haply such illustration would not produce boredom. But a little here is an abundance. Doubtless the moral shines out clearly. What, namely, was the need for such original verse when our Catholic thesaurus includes the splendid gifts of a true poet like Faber—Faber, the poet *par excellence* of our Lady's glories? As I shall have occasion to dwell on this fact more fully in a future paper on the Marian element in his verse, I need not attempt any illustration at the present time. But in the hymnal I have been considering, only four of Faber's hymns appear, of which but two deal with the Blessed Virgin, while one of these two is really a hymn in honor of the dying Lord, and the other is specifically restricted to the glory of the Immaculate Conception.

Faber combines nearly all of the requisites of a Catholic hymnodist. His theology is unassailably correct. His emotional fountains are ever filled with living waters. His spirit of reverence is indeed very deep, but it is glorified by a childlike confidence in God, and His Blessed Mother, and the angels, and the saints. His mastery of the mechanism of verse is that of the laborious student of rhythm. And his poetic gift is undoubted. Meanwhile, his phraseology is simple and easy, his allusions are intelligible, his imagery is delightful. His volume of *Hymns*

includes, it is true, verse of profound speculation and highest mysticism; but the same volume has very many hymns that speak of high things in a language quite understandable of all men. He is fervent and ideal in his devotion; but he is nevertheless an artist in his versification. His emotion never splutters in unbridled intensity. His thought never seems to be too deep for tears (however much it may in reality affect him) or too high even for ordinary language (however much it may soar into the spiritual empyrean).

I have said that Faber possessed "nearly" all the requisites. The one exception to be noted was his lack of musical ability in the technical sense. Certain details of the wedding of words to music escaped his broad knowledge; and I think it would not be unlawful to alter slightly his phraseology at times in order to make the singing of his hymns easier both for the composer and the congregation. The changes needed would be very slight and very few; but I think they should be made.

In all other respects Faber meets the requirements as no other Catholic poet seems to have done. We have many Catholic poets, but we have very few who have written good hymns. Today, the writing of hymns appears to be considered beneath the dignity of most of our Catholic poets. What hymns do we owe to Francis Thompson, for instance? Or to Father Gerard Hopkins? Faber was a Wordsworthian. He could be a poet and yet could express his exquisite inspiration in simple ways. He was no weaver of merely gorgeous word-patterns. His canvas glows with life, but it does not amaze the beholder with incomprehensible splashes of brilliant colors. I do not think it would have been possible for him, for example, to have spent valuable moments constructing a phraseology like this of Father Hopkins:

When drop-of-blood-and-foam-dapple
Bloom lights the orchard apple,
When thicket and thorn are merry
With silver-surfed cherry. . . .

Faber and Hopkins were both priests; and both were poets—but of widely different schools. The former wrote a hymn on “Perfection”; the latter, a hymn on “The Habit of Perfection.” I call this latter poem a hymn (and in a broad sense it would permit such a title, although evidently not intended as a “hymn” in the narrower, more practical, sense). The first three stanzas of each poem will serve to illustrate the immense gulf between the practically efficient character of Faber’s inspiration, and the (perhaps) over-poetized thought of Hopkins:

(*Hopkins*)

Elected Silence, sing to me
 And beat upon my whorled ear,
 Pipe me to pastures still, and be
 The music that I care to hear.

Shape nothing, lips; be lovely-dumb:
 It is the shut, the curfew sent
 From there where all surrenders come
 Which only makes you eloquent.

Be shellèd, eyes, with double dark
 And find the uncreated light;
 This ruck and reel which you remark
 Coils, keeps and teases simple sight.

(*Faber*)

Oh, how the thought of God attracts
 And draws the heart from earth,
 And sickens it of passing shows
 And dissipating mirth!

’Tis not enough to save our souls,
 To shun the eternal fires;
 The thought of God will rouse the heart
 To more sublime desires.

God only is the creature’s home,
 Though rough and strait the road;
 Yet nothing less can satisfy
 The love that longs for God.

Fashions change in poetry as in everything else; and, according to present-day standards set by the inner-

circle—the *illuminati*—of them that toil for the Muse, the long roll of poets from Chaucer to Tennyson (included) would be virtually laid away forever on some back-shelf of mouldering worthies. If you balk slightly at Thompson, you are met, not with argument, but with pity; for you are evidently one of those from whom just such an inability to see the finer things of verse and poetry could only be expected, and it is quite useless to hold further converse with you on the matter. Why discourse to a blind man on color, or to one that is deaf on tone-qualities?

The sad result is that our hymn-writing (and we need good hymns) is left most largely to those who are ill-fitted by taste or by training to write even passably correct versification. I plead for Faber. But—

II.

“Who now reads” Faber? Innumerable Catholics do so, if we may judge by the translations made of his works into many foreign languages as well as by the forty-two entries (comprising his works and highly varied extracts therefrom) in Benziger’s *Catalogue of all Catholic Books in English* (New York, 1912). Our judgment here but echoes our hope; for, as Father Sebastian Bowden remarks in the *Catholic Encyclopedia* concerning his writings, their wide translation, “their circulation now maintained for more than fifty years, their constant quotation by spiritual writers, have raised their author to the rank of a master in mystical theology.”

But if one were to ask: “Who now reads” Faber’s Hymns? we might well make a distinction before attempting a reply. If the question refers to selections from his hymnody, we should have fair ground for assuming that the number of those who do this in the well-nigh innumerable hymn-books—Protestant as well as Catholic—that use his verse is even greater than the number who read his prose works.

But if the question refers to the volume or volumes going by the title of "Faber's Hymns," again a distinction seems necessary. If we consider the various elegantly printed, beautifully illustrated and attractively bound editions issued by our separated brethren, we should reasonably suppose that the supply only represents an equivalent demand and use. If, on the other hand, we consider the single edition noted in Benziger's *Catalogue (ut supra)*, and assume that it is the American edition issued for Catholic use, we might be led by the double fact of its singularity and its unattractive black binding to suppose that very few American Catholics read Faber's Hymns in their volume form. How it is with our English cousins in this matter I do not know; but I have good reason for suspecting that the exquisite verse of Father Faber has no greater clientèle there than here. My reason for this suspicion is the curious discussion that took place a few years ago in the pages of the (London) *Tablet*. A correspondent submitted in its columns what was evidently a fragment (but a good-sized one withal) from a poem, with the request that some reader would be kind enough to supply a desired identification of its authorship. Immediately a literary hubbub ensued. The discussion was learnedly analytic of styles and even of psychologies. I recall that at least one correspondent felt convinced that its "objectiveness" in style should clearly force its ascription to Cardinal Newman. Meanwhile, the poem was full of "subjectivity" (pardon the word!); and as soon as the correspondent's query fell under my eyes, I forthwith took down my volume of Faber and located the fragment. As one might fairly assume that in England, at least, Father Faber's verse (or, if not his verse, at least his "style" of writing verse) would be most familiar to Catholics, I took no further interest in the matter, supposing that the *Tablet* would be immediately deluged with letters replying "Faber" to the query of the first correspondent. But for some weeks the discussion went on—ingenious, clever at times, but

not very enlightening, until it finally traveled to America. The poem was that entitled "Music" (pp. 425-430), given in John Murphy's edition (Balt., 1887), as one of the "miscellaneous" hymns.

The centenary year of Faber's birth (b. 1814, d. 1863) offers an appropriate time for estimating in some fashion the immense enrichment of English hymnody due to the fine poetical endowment and technical acquirements of this one sweet singer of the Divine praises. In saying "English hymnody" instead of—more restrictedly—"Catholic hymnody," one simply recognizes a fact which is patent to all who study with any care the service-books of our separated brethren. These brethren are, as we know, separated both from ourselves and from one another, sometimes by wide chasms of doctrinal belief, and sometimes by apparently slender lines of Church discipline. But, however widely or narrowly divided, they are strangely united by two sentiments which might well appear to be mutually exclusive, namely, hostility to the Catholic Church and an almost affectionate reverence for the devotional verse of Father Faber. In a subsequent paper I shall try to exhibit some of the marvellous features of this strange attraction and to assign reasons for it. Here let me merely state the fact, while I add to it the other fact of Faber's unimpeachable exactness in Catholic divinity and intense devotion to Catholic asceticism.

Although a study of Protestant hymnals is a wearisome task, it is not a barren one in some respects. In the matter of Faber's hymns it is an enlightening one and, apart from the satisfaction it might afford us as exhibiting a tribute to the compelling force and sweetness of Faber's muse in the variety of his hymns to be found there, it may teach us a lesson that could prove of especial value in these days of a multiplication of Catholic hymn books.

The last two years, for instance, have witnessed the publication of no less than five important Catholic

hymnals. There are (1) *The Westminster Hymnal* (London, 1912, 432 pages), "the only collection authorized by the hierarchy of England and Wales" (as the title-page assures us), whose texts were selected and arranged by a Bishop's Committee and whose tunes were selected and arranged by Dr. Terry, organist and choirmaster of Westminster Cathedral. (2) *The Book of Hymns with Tunes* (London, 1913, 576 pages), edited by Dom Ould, O. S. B., of Fort Augustus, Scotland, and William Sewell. In addition to these studies representing English and Scottish activity in the production of worthy Catholic hymnals, we have (3) *The Oregon Hymnal* (Portland, Ore., and New York, 1912, 150 pages), edited by F. W. Goodrich; (4) the *De La Salle Hymnal* (New York, 1913, 262 pages), edited by the Brothers of the Christian Schools; and (5) *The American Catholic Hymnal* (New York, 1913, 512 pages), edited by the Marist Brothers. These are the products of the last two years. The present writer is aware of two others now in preparation by competent editors, and "the future lies before us."

It is highly encouraging to note, in respect of these hymnals, the great advances made over some of their predecessors in respect of careful and appropriate harmonizations, soberly attractive melodies, and, in general, carefully selected and well-edited texts. We already had some very good hymnals, whose use will doubtless continue; and it may well be that, out of this abundance, we may finally attain to an official hymnal for English-speaking Catholics which shall comprise texts and tunes taken and edited with unexceptionable ability and care.

While some of the above-mentioned hymnals use Faber very largely, others do not. Part of my purpose in the present paper is to encourage hymnal compilers to draw even more largely on that splendid source of hymnodal beauty. If our separated brethren can teach us a lesson here, by all means let us not be afraid to learn it.

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COMPLETE ACTS IN RELIGIOUS EDUCATION

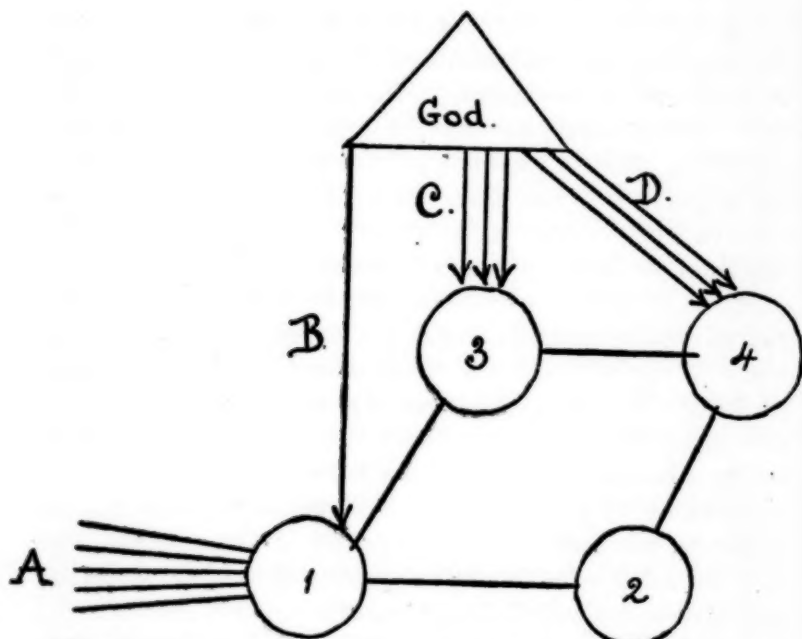
The formal steps represent to us the reception, assimilation and practice of the items of knowledge by the soul. We may say that the results of this threefold process are to be found in the memory, the understanding and the will. The process, however, is not quite so simple, and, therefore, when we enumerate the powers of the soul in the popular way, we must do so with some caution and reservation. Under memory we understand here the imaginative memory, the storehouse and storekeeper of pictures, sounds, smells, tastes and feelings, as far as they can be reproduced either quickly or securely by the command of the will and the effort of the intellect, or spontaneously by material or immaterial associations, or by new sense impressions. There are two other results of the first formal steps which are not in the memory, viz., a sharpening of the sense of observation which is partly in the senses themselves, and partly in the intellect, and also an intellectual habit of quickly grouping, ordering and discriminating the impressions.

Again, when we speak of the third stage or formal step, practice or exercise, and trace its results into the will, or higher appetite, we must not overlook the influence which the lower appetite exercises on inward acts of the will, on the acts of the other interior powers of the soul and also on the outward acts of the body, which are performed in obedience to the command of the will.

As a matter of fact, all the faculties of the soul exercise such a constant and mutual influence upon each other for better or for worse on each stage, that without some knowledge of their character and mode of action it will be impossible for the Catechist to utilize the salutary

power of each faculty in the different formal steps and to sterilize the harmful influence they might exercise.

Diagram of the faculties of the soul and the influences which they exercise, and to which they are exposed both from within and from without.*



1. Imagination. } Lower or material faculties. 3. Intellect. } Higher or spiritual faculties.
2. Lower appetite. } 4. Will. }

EXPLANATION

A. Impressions of the outer senses on the inner senses (1) briefly called the imagination.

B. As God by appearances outside may make impressions on the imagination (A), so He can also create di-

* This diagram and a short description of the powers of the soul and their mutual influence may be useful to those of our readers who have not had the benefit of a course of scholastic Psychology.

rectly imaginary visions in the imagination. This, however, is done very rarely and must not be presumed without cogent proof.

Generally speaking we may, therefore, say that all the impressions in the imagination come to it through the senses.

(1) THE IMAGINATION is a material power, which receives and preserves the impressions of the outer senses (or those coming directly from God, see B). It has also the power to revive impressions received, to combine them with new impressions, to complete the pictures of certain objects by uniting the impressions coming through different senses (*e. g.*, color, shape, voice, smell, touch of a sheep), or to compose entirely new pictures by combining existing elements (*e. g.*, the picture of a new building, of a new piece of music). As it is a material faculty we have it in common with the animals. The senses and the imagination A and (1) are the chief actors in the first formal step.

2. THE LOWER APPETITE becomes aware of the impressions and reproductions of the imagination and either likes or dislikes them. Accordingly, it moves towards possessing or enjoying them, or becomes distressed and flees, or tries to escape from them, or to repel them, or to repel the obstacles that prevent the enjoyment of them. All these actions we find in animals; but man ought not to act on the impulse of the emotions, *i. e.*, the movements of the lower appetite. The lower appetite does not receive outward impressions directly from the senses, but through the imagination. Even some of the quickest movements of the limbs to repel sudden pain or danger pass through the imagination, to which they were communicated by the sensory nerves. (Other actions called reflexive go through the medium of the other nerve centers to the motory organs.)

3. THE INTELLECT or mind is an immaterial faculty, which is only found in spirits. In our present life it has

the power of abstracting immaterial ideas from the material impressions in the imagination, whether caused by a present object or the traces of a past one. It can also compare existing ideas, form new ones by combinations and conclusions, and in an individual question after considering all the circumstances and in the state of its present knowledge, it can state what the will is bound to do. (Conscience.)

A frequent exercise of these natural good mental acts creates an intellectual habit or virtue, which facilitates its exercise. Almighty God by His power may also infuse this facility and virtue directly (C) and thus He creates natural infused virtues. By the same means He also infuses the supernatural virtue of Faith, and the intellectual gifts of the Holy Ghost, and in extraordinary cases He also gives (by intellectual visions) direct knowledge, which in that case may or may not create also pictures in the imagination.

(4) THE WILL or higher appetite is the commander of the powers of the soul. Many of the vegetative actions (digestive actions, circulation of blood, etc.) are not under its control; also other spontaneous actions of the lower faculties (imagination, emotions and some outward actions) are performed before it can control them; even speculations of the intellect may be performed before the will intervenes and either approves or rejects them.

In the ordinary way the will ought to be guided by rational dictates of the intellect, or the intellect enlightened from above (C). The will is enabled to do this, because

a. By its natural inclinations it inclines to the things that are represented as good and right by the intellect (3).

b. God often strengthens the will directly by actual grace (D) even before He infuses natural or supernatural knowledge into the soul.

c. When God has given the supernatural virtue of faith

to the intellect He usually strengthens the will by the theological virtue of Hope (D).

d. When these gifts are utilized, God will sooner or later raise the soul to the supernatural state of sanctifying grace by the theological virtue of Charity (D). This virtue is accompanied by the gifts of the Holy Ghost both in the intellect and the will (C and D), which are infused habits in the soul, and raise not only the acts of the natural virtues to a supernatural level, but even the virtues themselves, and make the soul capable of following quickly and easily every actual light and movement of the Holy Ghost. The holy Sacraments are the most powerful channels for these graces communicated by God to the soul. So perfect may the pliability of the soul become, that God deigns, not only to move it, but even direct it by immediate inspiration of the will (D) without going through the intellect, and this in the case in rapture and perfect contemplation.

OBSTACLES

So far we have not found any reason why religious instruction should not quickly lead to a high degree of Christian perfection. If the Christian doctrine is conveyed through the senses to the imagination in a realistic and orderly way, the intellect enlightened by faith will have no difficulty in understanding the duties of a Christian, and by the help of practical instruction, will learn to apply the commandments of God and the Church to individual cases. And as the will has natural endowments and supernatural aids to do what is put before it as just, useful and advantageous for itself, there seems no reason why it should not decide and insist, that God's will should be carried out by the internal and external powers of man.

On the other hand, we know that even St. Paul groaned under the burden of the law of the flesh, which contradicts the law of the spirit (Rom. 7:23), so that he did not

do the things he wanted, but the things he did not want to do (Rom. 7:15).

The seat of this law of the flesh we find in the lower appetite. The imagination, which receives the impressions of the senses, is like a net that catches good and bad fishes. It not only supplies the intellect with material pictures for abstraction, but it holds them also as in a mirror before the lower appetite. The purpose of the activity of the latter is the preservation of the animal life of man, and as far as its desires and strivings are limited to a moderate and reasonable amount of bodily comfort, there would be no serious difficulty.

But the cravings and demands of the lower appetite, the emotions or passions, are not reasonable, but mostly unreasonable. They appeal to and try to enlist the sympathies of the will, and here the struggle commences and here the danger begins. The emotions of the lower appetite (2) are roused by the presentations of the imagination, (1) and they clamour loudly at the gates of the Will (3).

The Will ought to be guided by the judgment of the intellect, but is often drawn away by the selfish and material demands of the lower appetite. For reason speaks softly and calmly, whereas the passions are noisy; and so it often happens that the Will is frightened, and for the sake of a false peace gives in to the mob and does not follow the advice of its reasonable counsellor.

A repetition of this weak capitulation strengthens the impudent tyranny of the passions and weakens the resistance of the will, and thus bad habits or vices arise in the soul, just as repeated obedience to the voice of the intellect engenders in the Will good habits or virtues. The questions on the Passions of the Soul, the Vices, the Virtues and the Gifts in the second part of the Summa of St. Thomas are an illustration and explanation of the struggle in the Will, caused by the dictates of the Intel-

lect on the higher level and the solicitations of the Passions rising from the lower level.

But it is not only the Passions or the Flesh which has its seat in the lower powers, clothed in the three-fold shape of the concupiscence of the flesh, the concupiscence of the eyes and the pride of life. The outside enemies of man's soul, the devil and the world, gain also entrance into the soul through the senses and imagination, and through them to the lower appetite.

They light up with special brilliancy those traits in the pictures of the imagination which are opposed to the law of God, but pleasant to the lower appetite. They carefully conceal or blur those features which might frighten the latter: the eternal sufferings of hell and the loss of heaven. Even when they work upon the inborn pride of man, they do not so much put forward reasonable results as imaginary advantages. It is significant to note in this connection, that even the temptations of our Blessed Lord by the devil were intended solely to appeal to sensuality and vanity, not to real intellectual pride.

The purpose which the two outward enemies of man's soul, the devil and the world, set to themselves is the stimulation of the lower Appetite by the Imagination, so that the Passions should be all the louder in the impudent claim, that man's supreme happiness consists in their satisfaction, and that the duty of the will consists in granting to them their desire. This leads to bad habits and gradually to the slavery of the Will to the Passions, so eagerly attempted by the evil spirits.

The prevarication of the spiritual powers does not, however, stop at the formation of bad habits. The solicitation of the Will by the lower Appetite proceeds still further: the Intellect is commanded by the Will to find arguments and reasons for the purpose of justifying its own bad conduct, both before the world and in its own interior. Thus the Intellect is expected to call the good evil, and the evil good, to pronounce the sensual pleasures

a greater good than right and justice and the love of God. We need not go far to find an example of such passionate and obdurate blindness; the enemies of our Lord, who were determined that He must die, are a lasting warning to every thoughtful Christian.

REMEDIES

We have already seen that the natural endowments of man, the supernatural assistance of God, and man's own effort ought to suffice to enable the adult Christian to win the battle against the outward and inward enemies of the soul. But every experienced Confessor knows how hard the struggle is, and how many battles are lost compared with the number of victories gained.

Our object, however, is to discover in what way we can train our children for this battle; how we are to assist them by Religious Education in developing their natural gifts, and in opening the channels for the increase of their supernatural strength, and how to stimulate their activity, so that by the time they are exposed to the full assault of all their enemies, they may be well armed, well exercised and well nourished in their souls. They must fully understand that our help is in the name of the Lord (Ps. 123:8), but that, on the other hand, no one will be crowned who has not fought legitimately (II Tim., 2:5). They must learn to apply all the natural and supernatural gifts of God and use violence (Matt. 11:12); yet they must recognize that the credit of victory is due to God (I Cor. 15:57). The armour is supplied by God (Ephes. 6:11) and so is the nourishment (Ps. 22), but the training is not done entirely by God Himself. This is partly the task of those whom the heavenly King has entrusted His recruits for their first instruction. We are responsible to see that by these first exercises the food supplied by Him may add to their strength, and that they may handle the weapons lent to them to the best advantage. We know

the weak spot in their armour and therefore ought to train them how to cover it; we know the gate through which the enemy from without will enter to entice the unpatriotic defenders within, and we must make the garrison keep a watchful eye on it; we know that the deceiver will come under the mask of a friend and we must show the guard how to recognize him. What does this mean in the language of a practical Catechist, who does not work at haphazard, but consistently and systematically?

It means that at each lesson and exercise we must develop by suitable matter and method the natural capacities of the mind, and by frequent good acts assist in the formation of Virtues in the Intellect and the Will; it means that we must do our best, so to dispose the powers of the soul, both high and low, that they may be ready for the supernatural influences of God; it means that the growth of the Passions and Vices must be prevented by acts of Virtues opposed to them. The authors of *Münchener Katechetische Methode* (Kempten 1905, p. 4) have coined a new expression for this activity and demand for every catechetical lesson and as much as possible for each formal step:

COMPLETE ACTS

By complete acts we mean the simultaneous activity of the four faculties of the soul in the work of catechetical training. It would exceed the limit of this paper to go systematically through all the influences which these powers exercise upon each other. But it may be useful to point out how in each formal step each faculty can be utilized, so that they all mutually help and assist each other, and that none should paralyze the activity of the rest, and especially that the lower faculties should minister to the demands of reason and the revealed will of God, and not presume to tyrannize over the higher faculties.

THE FIRST STEP is essentially the work of the senses and of the Imagination. But in order that they may act successfully, attention is needed. This may be spontaneous, if the pictures represented or revived give natural satisfaction to the Imagination, for every faculty enjoys its natural exercise. If there is too much abstraction in the language presenting the matter, the spontaneous interest of the Imagination decreases and unless the Intellect is interested and the Will makes great effort to maintain the attention the latter will cease. So it is important already at the first step to enlist the cooperation of the higher powers.

Again the spontaneous interest of the Imagination will be considerably intensified, if the pictures received or revived appeal strongly to the emotions of the lower Appetite, *i. e.*, if the object is represented as a desirable good for it. But if it is represented as a thing likely to cause pain and hardship to the lower appetite, the latter will resist and diminish the attention of the Imagination, even if the object should be pronounced by the Intellect good and desirable for the Will. In the first case we have a complete act including all the four faculties; in the latter the activities of (1), (3), (4) are hindered by (2).

THE SECOND STEP is chiefly the work of the Intellect. But the clearer and the more orderly the material pictures of the Imagination are put before the mind, the more easily the latter will work; and therefore the Catechist should utilize to the full the activity of the Imagination. In our present state the mind cannot work without the Imagination, even when it is a question of apparently purely abstract reasoning; if therefore the Imagination cannot be occupied with material pictures bearing on the same object which occupies the mind the latter will be hampered; and if on account of the absence of occupation the Imagination occupies itself independently, we shall soon have distraction and finally the end of the process of reasoning. For if the mental process

does not employ the Imagination, and thus cannot appeal pleasantly to the lower Appetite, but if, on the other hand, the independent or distracting activity of the Imagination does give pleasure to the inferior faculties, the Will may not have the power to insist on the continuation of the purely mental process, and thus the motive power will have gone. This often happens with young children, where the lower faculties are strongly developed, but the higher faculties are weak. The guidance of these pupils in the process of the second step must therefore always employ what Cardinal Newman in the Grammar of Assent calls: *real* (i. e., concrete terms and) *propositions*, stories, pictures, drawings, etc. Then the Imagination and Emotions will cooperate, and the Will is not unlikely to refuse its support, and thus we have a complete act on the second step.

THE THIRD STEP belongs to the Will as the chief actor. The chief opponent here will be the lower Appetite. The latter will remain inactive or even resist, if nothing good is offered to it through the Imagination, for it shrinks from bodily pain, effort and privation; only if the material pleasure which results from them more than compensates for the hardships to be endured, then the irascible emotions will undertake difficult tasks and endure great pains.

Here the Intellect can help in two directions. If the work of the second step has been thorough, it will be able clearly to prove to the Will its duty, to enumerate the motives and point out the consequences of the action or omission. If the Will agrees it will be strengthened for future actions of a similar kind.

In the other direction the Intellect cannot directly approach the lower Appetite, but must utilize the Imagination. If the latter has been well employed on the second step, it will by the help and under the guidance of the Intellect, especially by means of real propositions, be able

to conjure up powerful pictures, stories, striking words and songs. It will thus be able to point out the advantages which the action or omission, proposed to the Will, would have for the body, the well-being of which is the chief interest of the lower Appetite. If the reality of these truths is put in a sufficiently striking manner by the Imagination before the lower Appetite, there will be less resistance to the dictates of the Intellect and its acceptance by the Will. This would be a complete act on the third formal step.

As this step presents the greatest difficulty, and especially demands concrete representation, we may be allowed to illustrate it by a concrete example.

It is an Abstinence day. The Intellect tells the Will: You must keep the Abstinence today: you have no excuse, the Church by the authority of God commands it; you thereby do penance for your sins and shorten your Purgatory; it is an act of loving obedience to God. It is a serious matter, and if you break the Abstinence today you run the risk of burning in hell for all eternity.

The Imagination directed by the Intellect points out the following realistic details: It is not an extraordinary hardship; many people have no meat; many are too ill to eat it, which is a much greater hardship; it would be ridiculous not to have so much self-control as to be a slave to a piece of a dead animal, it is not worth while to enjoy a short bodily pleasure, at the risk of the body being tortured like that of Dives for all eternity; but that the keeping of this commandment will bring not only to the soul, but also to the body special joy and happiness for all eternity. In this matter the whole weight of the representation by the Imagination lies in the fact that the consequences lying in the future are brought as present and lively realities before the lower Appetite, and as the element of time does not belong to the Imagination or the lower Appetite, all the details are considered as

present. This latter fact is of great utility whenever the Intellect approaches the Emotions through the Imagination. Here we see the force of complete acts.

Before concluding may we be allowed to reply to a question which will suggest itself to a practical Catechist: How can we make sure that the children will in their present or future daily life employ such an elaborate process of mental activity?

To this the reply is:

1. If the Christians would not be able practically to apply the results of their Religious Education in times of temptation and difficulty, then the greatest part of our effort is wasted.

2. If there is any natural means to help them to a practical Christian life, it is the constant employment of complete acts in every lesson and on every formal step. The help which we give them in the beginning will be less and less needed, and if we have often gone with them in the same direction, not in a monotonous way, but with many varied objects in hand, we may hope that finally they will be able to walk on the right road by themselves.

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SURVEY OF THE FIELD

PARENTAL COOPERATION

There is a growing realization in educational circles that many of the defects in current education heretofore charged to the school should be laid at the door of the home. It would seem that the parents are sinning against the children far more deeply than the teachers and then resorting to the old expedient of casting the blame upon others.

The great educational importance of the pre-school period is just now being emphasized throughout the world. Dispositions and tendencies developed during the years of infancy are potent in shaping the whole after life of the man or the woman. Hence, too much care cannot be expended upon the treatment and environment of the child, nor are we concerned here with his intellectual development alone. His sense-training, his muscular development, his moral, religious, and physical unfolding, all have their roots deep in early infancy and we are just beginning to see that the real problem of eugenics concerns the manner in which the child's instincts are preserved and directed.

There is a widespread movement in Europe growing out of the recognition of these truths. The international congresses for home education are one of the manifestations of this current of thought and action in educational matters. The League for Home Education which has taken such deep hold in Belgium is largely responsible for the development of schools for motherhood where young girls are trained in all those matters which pertain to the proper care of children. They are made familiar with the hygienic laws to be observed and with the value of early instinctive tendencies. In these schools the problems of eugenics and sex hygiene are being met in a sane manner. Nor are the mother schools confined

to Belgium. They are to be found in Germany and England. Even in this country, though we are usually two or three decades behind in educational matters, courses in domestic science and the introduction of the Montessori methods give promise of an early development of mother-schools in our midst.

Mary L. Read, President of the School of Mothercraft, New York City, writing on eugenics in a recent issue of *Religious Education*, says many things which it would be well for parents and for those responsible for educational policies to ponder:

"In the problem of eugenics we are dealing with one of the most fundamental and powerful of instincts—the instinct of race preservation, the instinct of life. Nature has evolved a system of bi-parental reproduction of the species, therefore two sexes; and to insure the continuance of the species, a strong mutual attraction between these two supplementing elements was necessary. But nature's end is a new creature. Wonderful as is the mechanism and mysterious as is the force of this attraction, these are not the factors on which attention needs to be focused; these are only the means. It is the new race, the child that deserves attention. Love for babies and little children is deep-rooted, and if we will only allow it to thrive it will do far more than fear or exact knowledge of the ravages of disease to deter men and women from immoral actions—it will do more—it will inspire noble living.

"As a matter of nomenclature, the term *race hygiene* seems more adequate and effective than *sex hygiene*. There is a difference of perspective, the one directing attention rather to the means, the other to the end. Is there not considerable ground for the objections of many parents regarding the instruction of their children in sex hygiene or the biology of reproduction? These parents fear lest the child's attention shall dwell upon the physical organism, and lest emotions and instincts shall be pre

maturely aroused. And this, indeed, is a serious danger. Eugenics look forward to the welfare of the children of the future, and it is quite possible for that welfare to be conserved in daily life with very little knowledge of biology or medical pathology."

Attention is here called to a conflict between two of the responsible agencies for the child's education, viz., the home and the school. This conflict is sometimes very sharp and spectacular. The school under the guidance of "educational experts" undertakes at times to deal with the children in a way that shocks the convictions and sensibilities of the parents. Which view shall prevail? A little handful of trained men may frequently set at defiance the sentiments and convictions of an unenlightened mob. And when parents see fit to neglect educational matters, devoting their whole time and attention to money-making, they have little to complain of if they are grouped with the unenlightened mob, and ridden over rough-shod by a few men who have at least given some thought to the problem.

It is high time that parents awakened to the fact that their duty in educational matters is not limited to the care of infancy. They are responsible for the schools and for the methods and policies pursued therein, and this responsibility they can never shirk. If educators, under the leadership of such men as ex-President Eliot, undertake to introduce into our schools practices which may be quite proper in a company of educated animals, if such a thing were possible, but which is abhorrent to the moral instincts of Christianity, it is the duty of the parents to know this and to make the school realize that it is the creature of society and not its master, that it has no authority except that delegated to it by the parents of the children. If, therefore, parents would fulfill their duty towards their children, they must take the time and thought necessary to familiarize themselves with the

situation which is now confronting our schools. We agree entirely with Miss Read when she says:

"In the teaching of eugenics the problem may be stated in this way: how is it possible to direct the force of this perfectly normal instinct and perfectly natural emotion in a constructive educational way? It can be done. But the parents and the teachers must have the right perspective themselves. Then their very tone of voice and accent, their looks, their words, will convey to the children under their care the lasting impression that, of course, they are to be the parents of children some day, when they are grown up. But this must come to the children not only in answer to their specific questions on these subjects and in the purposive instruction; it must come in all the details of the daily life. If this idea and spirit is assumed by parents and teachers as the natural course of events, it will be absorbed by the children, and so their perspective of life will include their responsibility toward future generations—toward their own potential children. So, as the boys develop into the age of chivalry, that chivalry can be made to include little children, and the mothers of little children, and all women because they may be mothers some time."

If immorality is rife among our young men and young women, who is responsible? The school? It should be remembered that the greater portion of the young people's lives is spent outside of school under parental control or no control at all. That much could be done for them in the school goes without saying, and consequently some of the blame may properly be left at the door of the school. But even this places the responsibility indirectly upon the parents' shoulders, for if the school is not all that it should be in this respect, the parents should see to it that it is brought up to the standard or they should remove the child from its care.

Catholic parents have little excuse for sending their sons or daughters into schools where pernicious doctrines

are being taught, or where the moral life of the children is not being daily strengthened by the doctrines taught and by the practice of religious teachers who, in their own lives, lift the virtue of purity to a heroic level. Miss Read asks some disturbing questions in the article from which we have been quoting:

“Why are not the students in our high schools and colleges a united body of young men leading a pure life? Here biology and hygiene are being taught—in some states even as required subjects. Until the officers of boys’ high schools and colleges actively and constructively make very plain to their students the importance and value of a pure life, what can be expected of these multitudes of inexperienced, untaught, and pleasure-loving fellows?”

Thank God, this complaint cannot be made against our Catholic high schools and colleges, for if there is one thing above all others that is made plain to the boys and young men in these schools, it is the importance of the virtue of holy purity in thought, word and deed. These things are not taught merely in theory; they are lived out conspicuously by the noble men and women who are devoting their lives to the training of our Catholic youth. They not only restrain their own impulses from illegitimate indulgence, but by holy vows they go further in upholding the value of these great and fundamental virtues. The remedy suggested by Miss Read is good as far as it goes and it should receive due consideration. It may be all that is possible in our non-sectarian institutions and it might be added to what we are already doing for the uplift of the race. Here is her suggestion:

“Why should there not be at least a brief course in these colleges, possibly under the department of sociology or psychology or philosophy, on the home, where questions of eugenics, selection in marriage, psychology in the family life, the cause and prevention of family discord, etc., might be discussed. It would seem to be almost as

important as the required year of Latin or mathematics. As an elective brief course, under a sympathetic and tactful instructor, a test of its popularity could soon be made.

"When girls arrive at the dreamy, romantic stage, why should there not be dream children as well as dream heroes? There will be if we will let them. In the education of girls domestic science is now beginning to become a respected subject of the curriculum. Educators accept the fact that more than fifty per cent of women in this country marry and become home-makers; the census has never gathered returns on the percentage who are mothers, and of course there are few women who do not have at some time the care of little children.

"What has this to do with the teaching of eugenics? Much—almost everything. For if, instead of assuming that girls may not become mothers, and therefore neglecting that phase of their education and leaving them to experiment in choosing their husbands and bringing up their children—or, worse yet, stifling the mother instinct within them—if instead of that we assume that they will become mothers, our teaching of eugenics will be profoundly influenced. Then we shall consider it worth while to direct and train the mother instinct with which every normal girl is endowed. We shall possibly talk less of sex hygiene and more of nursery equipment and dietetics for children and child study. . . .

"Eugenics in practice means fathers and mothers who are strong and capable and intelligent. It is not merely knowledge of the scientific facts of biology that will put eugenic ideals into practice. The fostering of the instinct of love for little children, the assuming that these boys and girls are to become fathers and mothers, the consequent cultivation of the sense of personal responsibility toward their own children and grandchildren, and great grandchildren, the divergence of attention from sex to race, the provision in education for some of these parental responsibilities towards the children—these are some

ways in which eugenics can be taught—can be made effective in the lives of the multitude.”

The force of the argument resolves itself into this: parents, instead of children, should study eugenics and sex hygiene. They need not be considered to have passed beyond the age where learning is possible; they continue to learn new games of cards, new fashions of dress, new social customs, and new ways of making and spending money. Why could they not be interested along lines that lead to their own welfare and to the welfare of society? Why should they not learn what modern science has to say about the proper upbringing of their children, so that they might be able to exert their God-given authority over their children in an intelligent and effective manner and that they might exercise their rights as parents and citizens intelligently for the shaping of school policies and school methods in all those things that make for the happiness and well-being of their children? But if this desired end is to be brought about, parents must not continue to be so afraid of a little serious thinking on educational matters, they must not continue to consider the careful reading of an educational magazine as an unusual and uncalled for intrusion upon their leisure hours.

While sex hygiene and eugenics are just now occupying the central portion of the stage, there are many other phases of the educational situation which should receive attention from all intelligent parents. Complaint is constantly made that our schools are failing to turn out men of intellectual power and of sturdy character. It might be well worth while for parents to make an honest effort to ascertain how far this lamentable state of affairs, if true, may be due to their own negligence or to their mistaken attitude on some fundamentals in the work of education.

One of our most eminent neurologists, Dr. Charles L. Dana, speaking to the Schoolmasters' Association of New York, recently, dealt some very vigorous blows at a popu-

lar parental fallacy which is working no little harm to the rising generation of young college men. He was talking in answer to the question "Is the American schoolboy overworked and likely to break down because of the tasks imposed upon him by the present methods?" He said:

"Overworked! why, he isn't even educated. In the course of thirty years' practice I can remember only one boy who suffered because of overwork, and he had weak eyes. That, in fact, was his principal complaint. I don't know any group of human beings unless they are the college students, who find themselves less overtaxed."

Dr. Dana's words should bring relief to many a fretting mother. The fact of the matter seems to be that we are growing so soft in our methods that we are afraid of work ourselves and still more afraid that boys and girls will hurt themselves by overwork, when, in reality, the dangers they are exposed to are frequently the direct result of insufficient work to absorb the energies of their growing minds and bodies. Many of the problems of moral education that are just now so seriously exercising the public conscience would cease to exist if our school children were given enough to do and sufficient pressure brought to bear upon them, both at home and at school, to make them do the work necessary for their normal development. Dr. Dana was very severe on our American schools, but scarcely unjust to them. Speaking of our high schools, he said:

"It has seemed to me that these institutions furnish the one bright spot shining out in a rather gloomy educational work. They have sent out a distinct radiance between the dawdling and uncertain policies of the elementary schools and the absurdity and foolishness of the American college education, particularly since it felt the almost mortuary touch of President Eliot thirty years ago. Let me assume that boys are not either broken down or educated, but are two years behind in the educational race. Now, as according to the Binet-Simon scale, chil-

dren if three years behind in mental age are feeble-minded, are not our boys at eighteen dangerously near fatuity? And since in an American college this mental retard is not lessened, but, as a rule, increased, it follows that our American graduate belongs to the feeble-minded classes as measured by the Binet-Simon or other intelligence tests.

"The American boy is not allowed to work more than five days in the week, and not over four or five hours each day. He is not allowed, unless he is behind, to work during vacation, and at the slightest indisposition he is put to bed. There is a sort of sickly sentimentality towards the growing boy on the part of the American parents. The idea is prevalent that study is a dangerous thing to furnish to a boy; that hard mental work should be given to him only under the most careful conditions and should be taken from him at the least excuse. The European idea is that after the age of ten a child is able to do hard work, and ought to do it. The American idea is that he is able to do some work and ought to be persuaded to do it."

The truth of this picture will be recognized without difficulty by every one except those immediately concerned, but how are we going to get the doting mother to realize that she is destroying her son body and soul by helping to make him disobey that primal law: In the sweat of thy brow thou shalt eat bread? Dr. Dana thus portrays the typical college boy:

"We all know that the college boy of today is not educated; he just wants to graduate and make his letter or his secret society, and that the result of this superficiality is showing its mark on our social and political life of today.

"I believe that medical opinion will support the educators today in taking the boy of ten and making him work till he makes up the years he is now foolishly losing."

Dr. Dana insisted that the brains of our pupils are not

overworked and that they are in need of sympathetic, intelligent, but hard task-masters. He registered a very strong protest against the short school hours and long vacations.

On the question to which the learned neurologist made answer before the schoolmasters of New York he is eminently qualified to render a decision, but education has a larger meaning than the health and development of the brain. Merely mastering the content of a curriculum at a greater or less rate of speed may well be considered a minor element in the process of education. Criticisms of the work of our schools must be studied in the light of the ideals of education entertained by the critics.

President Woodrow Wilson is as well qualified to discuss the larger educational problems and ideals as Dr. Dana is to pronounce on questions of neurology. In an address recently delivered before a college audience, in celebration of the founding of Pennsylvania by William Penn, the President sketched a college ideal that is not made up chiefly of cram. It should be studied by parents and pupils no less than by college instructors.

"No one can stand in the presence of a gathering like this, on a day suggesting the memories which this day suggests, without asking himself what a college is for. There have been times when I have suspected that certain under-graduates did not know. I remember that in days of discouragement as a teacher I recalled the sympathy of a friend of mine in the Yale faculty, who said that after twenty years of teaching he had come to the conclusion that the human mind had infinite resources for resisting the introduction of knowledge. And yet I have my serious doubts as to whether the main object of the college is the introduction of knowledge. It may be the transmission of knowledge through the human system, but not much of it sticks. Its introduction is temporary, for the discipline of the hour. Most of what a man learns in college he assiduously forgets afterwards, not because he

purposes to forget it, but because the crowding events of the days that follow seem somehow to eliminate it. But what a man ought never to forget with regard to college is that it is a nursery of principles and of honor.

"I can't help thinking of William Penn as a sort of spiritual knight who went out upon his adventures to carry the torch that had been put into his hands, so that other men might have the path illuminated for them which led to justice and to liberty; and I can't admit that a man establishes his right to call himself a college graduate by showing me his diploma. The only way that he can prove it is by showing that his eyes are lifted to some horizon which other men less instructed than he have not been privileged to see. Unless he carry freight of the spirit, he cannot be bred where spirits are bred. . . .

"It is no small matter, therefore, for a college to have as its patron saint a man who went out upon such a quest. And what I should like to ask you young men today is, How many of you have devoted yourselves to like adventure? How many of you will volunteer to carry these spiritual messages of liberty to the world? How many of you will forego anything except your allegiance to that which is just and that which is right? We die but once, and we die without distinction if we are not willing to die the death of sacrifice. Do you covet honor? You will never get it by serving yourself. Do you covet distinction? You will get it only as the servant of mankind. Do not forget, then, as you walk these classic places, why you are here. You are not here merely to prepare to make a living. You are here in order to enable the world to live more amply, with greater vision, with a finer spirit of hope and achievement. You are here to enrich the world, and you impoverish yourself if you forget the errand. And so it seems to me that there is no great difference between the ideals of a college and the ideals of the state. Can you not translate the one into the other? Men have not had to come to college, let me remind you, to quaff

the fountain of this inspiration. You are merely more privileged than they. Men out of every walk of life, men without advantages of any kind, have seen the vision, and you, with it written large upon every page of your studies, are the more blind if you do not see it when it is pointed out. You could not be forgiven for overlooking it. They might have been, but they did not wait instruction. They simply drew the breath of life into their lungs, felt the aspirations that must come to every human soul, looked out upon their brothers and felt their pulses beat as their fellows' beat, and then sought by counsel and action to move forward to common ends that would be characterized by honor and achievement."*

The college boy is probably more amenable to the college ideal than our younger pupils, but what determines the college ideal? Its faculty? Such might seem to be the case on a cursory inspection. However, on closer view it will be found that in our American colleges widely divergent ideals prevail. The parent, in sending his boy to college, must therefore assume the responsibility of choosing the ideal which shall be held before his son's eyes during the culminating years of his education. Again, how can he do this intelligently unless he devote considerable time and attention to the study of the colleges among which he must make a selection? This duty towards his son cannot be performed by a hasty examination of catalogues a week in advance of the opening of the college year, nor can he shirk the responsibility of the choice and allow the immature boy to make the selection on the basis of the winning football team. The aim of one college would seem to be to turn out athletes, a second strives consistently for the production of keen mental powers which will enable the pupil in after days to wrest the prizes of life from his less fortunate brother, while a third aims at professional or industrial efficiency. We

*Religious Education, Feb., 1914.

have reason to be thankful that there is still a group of institutions devoted to the higher education that consistently maintains higher ideals.

The parental function does not end in the choice of the school. Consciously or unconsciously, the parents' ideal influences the ideal of the school. By a law of supply and demand the school will ever tend to yield to the demands of the parent. If the parent insists that the purpose of education is to equip the boy in the shortest time for the making of money, the school will not long resist. So instead of blaming college faculties for deserting the high ideals that should ever guide institutions of learning, we should blame the parents on whom, in last analysis, the responsibility really rests.

Whether we look at the pre-school period with its vast possibilities, or turn our attention to the long years of elementary and secondary training, or to the college days, the parent is seen to be the deciding factor. And unless he conscientiously and intelligently performs his duty towards the education of his children, society will suffer the dire consequences that come from neglected or misdirected educational forces. However busy parents may be with business affairs or social duties, they cannot afford to neglect the study of present educational problems and educational tendencies.

THOMAS EDWARD SHIELDS.

DISCUSSION

THE FEMINIZING OF EDUCATION

There has been no lack of criticism of our present educational methods from educators, from business men and manufacturers. No one will pass lightly over the professional teacher's view in a matter of this kind, nor can we afford to neglect the view of those who must deal with the finished product of our schools.

Rear-Admiral Chadwick, a graduate of the Naval Academy, a man who has seen service for fifty years in the American navy, and who has written many instructive treatises, from his retirement at the ripe age of seventy, has recently given to the public some interesting views on educational methods and policies in the United States. He has the following to say concerning what the boy should learn in school:

"I think that we have gone far astray in what should be the fundamentals of education. . . . I believe that we entirely overrate the importance of instruction in mere book knowledge. There are, for the conduct of life in general, certain things desirable for one who has to make his way in the professions, banking, or in commerce in the larger sense; as mathematics, to any point for which there are time and opportunity, a certain amount of chemistry, a moderate course in physics, a fair training in Latin and some Greek which should begin not later than ten, and a good course in English. All this the boy with a fair mentality should certainly have by the time he is seventeen or eighteen. If he hasn't accomplished so much by that time, he will never accomplish anything. I do not mean that by that time he will be an accomplished chemist or physicist. To be such is not necessary for the ordinary conduct of life, but he will have a basis on which, if he has any real mentality, he will himself be able to build, or if he desires to be a specialist he can have a later specialist training. . . .

"Instead of so much book work for all, and particularly so much that is over the heads of children, the main effort should be towards the training in character; towards honesty, uprightness in conduct, courtesy (in which we have scant teaching and less result), manliness in boys, womanliness in girls. These

things are of far more value in the long run than any amount of book equipment, for without character there is nothing.

"Now, to whom in our country is turned over this duty in the case of boys whom, despite all the claims of the feminist movement, must later do the main work of the world: build and handle steamships and railways, command armies and fleets, fight our battles, tunnel our mountains and make our steel. That the training of these prospective men, in whom force of character is the first essential, should be entrusted to women, is of all things the most unreasonable and illogical. To do so is to lose sight of that greatest of all influences, the subconscious, the psychical. We have for generations thus been subjecting our young males to the psychics of the woman, until we have a result in a feminized manhood, emotional, illogical, non-combative against public evils. We have in this result the cause, in greatest degree, of supineness in municipal affairs, in our inability to struggle against the capture of franchises, in the sitting down of our people and wanting everything done for them, in the general want of stand-upness. It is not that women are not, in their way, active in public matters, but the men, in the man's real way, is not.

"I lay down the broad statement that no woman, whatever her ability, is able to bring up properly a man child. The woman's ability to teach, let me say at once, is no part of the question. I am concerned only with her unconsciously destructive influence on the masculine character of the boy. She does not, in the main, recognize that the masculine and feminine natures are as far apart as the poles. The two spheres touch but are never really common. The phrase that no man can understand a woman is more than equally true in the reverse, for far less does the woman ever understand the man. She never really enters into the thought of the man. She may imagine she does, but this belief is but part of her limitations. Men think in terms of steamships, railways, battleships, war, finance, in a word, the great energies of the world which the woman mind never, in a practical way, really concerns itself with, nor can it do so. To put a boy, therefore, under woman tutelage, at his most impressionable, character-forming age is to render violence to nature and a gross wrong and indignity to

the boy; it is to do violence to that most precious possession, his masculine nature—in a large sense, his soul.

"In Prussia, perhaps the most advanced and highly civilized state in the world, foremost in municipal, chemical, metallurgical and military development, no boy is ever, at any age, under woman tutelage. The qualities of this great state, whether in the military, labor or civic field, are the result of its masculine training. The same may be said for all the important countries of Europe; the boy, in the main, where not entirely, is schooled and trained by men and not by women."

The Admiral points out the very high percentage of women teachers in the public schools of the United States, from 90 to 97 per cent, which practically means, when those in supervisory positions are taken into account, that the teachers are all women. Continuing his comment, he says:

"No wonder that the boy even of seventeen in our public schools, as noted by an English educationist, on a tour of inspection in our country, answers frequently 'ma'am' instead of 'sir.' That such a state of things should continue is unbelievable. It cannot be that we shall be willing to continue this down-hill process of character; that we shall continue to warp the psychics of our boys and young men into femininity. We have had this now long-continued process largely, no doubt, on account of the lower wage for which the woman teacher has worked. The average monthly salary for men throughout the United States is \$73.80; for women \$54.98."

Man teachers at better salaries for all of our boys is the remedy proposed. Without increasing the man's salary, but increasing the number of men teachers to half the total, would entail an additional annual outlay of \$23,000,000. "But if we are to take education seriously, whatever the cost, the change should be made. We may economize safely in many things, but not in this which touches the great fundamental of education—character.

"To pursue the present system, is to continue to strike at the very root of the best quality of the manhood of a nation, its masculinity. I have no hesitancy in saying that the woman teacher in the boys' school is thus dear at any price. As already said, this is not because of inefficiency, through want

of knowledge or capacity to teach, but because she is dealing with the soul of a boy of which she knows but the surface, and not with the souls of her own sex, with which she is in full sympathy.”*

The Admiral's view which we have quoted above is far from unique. Earl Barnes, speaking from a school experience of twenty-five years, points out the danger to American life and culture which lies in the feminizing of our teaching force. Writing on the *Feminizing of Culture*, in the *Atlantic Monthly*,† he says:

“Most of these differences which we have been discussing seem to rest in the fact that women are more personal in their interests and judgments than men are. This may be due to their education for thousands of years; but that makes it no less true. Women, certainly, in a great majority of cases, are more interested in a case than in a constitution; in a man than in a mission; in a poem than in a treatise; in equity than in law. In a generation when everything tends towards great aggregations, consolidated industries, segregated wealth, and new syntheses of knowledge, both boys and girls should receive such training as will fit them to play their part in these larger units.

“As to the feminizing influence of women teachers on manners and morals and general attitude towards life, there can be no real doubt. Boys and girls cannot spend eight or twelve impressionable years of childhood and youth under the constant daily influence of women without having the lady-like attitude towards life strongly emphasized. To deny this is to repudiate the power of constant involuntary suggestion and association.”

There is a very general agreement that boys should be taught by men at least from the beginning of the grammar grade work. The change which in recent years has resulted in almost completely driving the man teacher from our elementary and secondary schools is frankly admitted to be a misfortune, but how is it to be remedied? Teaching in the public schools is an economic function and naturally, when a remedy is sought, for a condition such as this, money is the first thing thought of.

* EDUCATIONAL REVIEW, February, 1914.

† June, 1912.

In our Catholic system, however, the case is otherwise. First of all, we are very fortunate in having a far greater proportion of men teachers, but we are a very long way from having a sufficient number to take charge of the instruction of our boys in the high schools, not to speak of the grammar grades. How are we to increase the percentage of male teachers in our Catholic schools? Not by recourse to money, surely, at least not by recourse to money alone or even chiefly.

For the uplift of Catholic education, a large increase in the number of vocations to our teaching Brotherhoods is urgently needed. Now, vocations to a life of self-denial and sacrifice, such as is demanded of the Brother, must come from Heaven and so must the grace which is demanded for its cultivation and development. All who are interested in the welfare of the Catholic Church and of Catholic education on which its future depends, should, therefore, petition Heaven for the increase of the vocations needed, nor will it do to confine our efforts to prayer. Pastors, parents and teachers have duties to perform in this regard. When a vocation to a teaching Brotherhood is bestowed upon a boy, there is a correlative duty resting upon those concerned with his upbringing to cultivate it and develop it to its full power.

THE MISTAKES OF PEDAGOGY *

Twenty-five years ago, or thereabouts, a new science was brought into the curriculum of our colleges. It has grown to such importance now that every respectable college maintains its Department of Pedagogy or Education. And the text-books developing the science constitute a large and increasing library, under such headings as the Science of Teaching, the Art of Teaching, Principles of Education, Principles of Teaching, Principles of School Management, Psychology of Teaching, etc.

This science has wrought wonders in giving dignity to the teacher's function and art. The pedagogue has risen from being the object of ridicule to a position of leadership in professional standing. Children can talk more learnedly and profoundly now of the laws of the mind governing teaching and its associated arts than Plato or Socrates could, and for this good result our science of Pedagogy is entitled to be praised.

* W. A. Harper, *Education*, February, 1914.

There are three weaknesses, however, in the application of this science and in the standards it upholds and the ideals it defends. It lays entirely too much stress on method, calling old processes by new higher sounding names, and does not give sufficient prominence to the personality of the teacher. Teachers, like poets, are born, not made, and no amount of pedagogical principles or methods will make him a teacher who is not born so. This is simply saying that men are called to teach by their Creator just as surely as men are called to sell merchandise or practice medicine or preach the gospel. It is not saying that Pedagogy will not make a called teacher a better one. It undoubtedly will; but neither Pedagogy nor any other science can make him a teacher who is not naturally endowed for that function. This the writers on Pedagogy need to recognize and emphasize.

A second fault of Pedagogy, found in accentuated form in the normal schools, is that correct methods in the hands of a called or naturally disposed teacher will make him a successful instructor. These schools construct their curricula in such a way that their pupils review carefully all they have gone over in the high school, while they study Pedagogy in its many branches, and do experimental teaching in the practice school, but make no advances in general knowledge or culture. This is a serious fault, and one of these days our people will realize the folly of fastening upon themselves a perpetual burden to support institutions that give their pupils only methods of work and do not add to their scholarship, and when they do realize it, as they surely will, there will be a rattling of dried bones and a newness of life in the educational world. These normal schools need to get out of the business of education or to get into it. They need to realize that breadth of scholarship is the only living thing that can make a teacher of power, that lack of method can be compensated for by experience, but lack of scholarship is a fatal defect in any teacher. And the writers on Pedagogy need to see this and, seeing it, to insist on it.

The third fault of training is its failure to demand spiritual training for teachers and for pupils. One of the most popular

among recent treatises on this science sees no place for Christian schools at all. It sees no need for the Sunday school for the present, but when "science has fully realized religion" there will be no necessity for it as an educational force, but it will become an agency for "worship and the development of the social nature," as the same writer so authoritatively states that the church has already become. These writers forget that the greatest asset of life is character and that the highest type of character is the Christian, and that without Christian schools to develop, foster, nourish to fruitage the Christian character of our youth, this land would soon cease to be Christian and become a land of infidels, agnostics, deists, theists, to the eternal undermining of the national character and the permanent impoverishment of the individual soul. Let the Christian world see that Christian education is given due recognition, by the writers on Pedagogy, or let them expect the loss of the power of the Church over the generations to come.

VOCATIONS TO THE RELIGIOUS STATE

Our convents, schools, hospitals, asylums, realize a dearth of Vocations to the Religious State. Many causes have been discovered and discussed, and many remedies have been proposed.

The January number of this REVIEW has an article on "Vocations to the Teaching Orders," by Brother Denis, which is typical of what many of our ascetical works teach, or take for granted, with regard to the idea of Vocation to the Religious Life. Their idea of Vocation to the Religious Life contains an element which is bound to confuse and even to paralyze a very great part of the forces upon which the recruiting of the religious bodies depends.

I shall glean from Brother Denis' article those expressions which constitute this element. Some of these expressions are citations from other authors. Here and there I combined parts taken from different sentences.

"You are not in the proper vocation, or in that state of life for which Providence has destined you." "So much depends upon corresponding with one's vocation." "God never calls his children to the performance of a great and special work without. . . ." "When one is blessed with a call to the religious

state. . . ." "God not merely gives him an inclination but the ability for the proper performance of the duties connected with this calling." "To serve God in the manner and place where God calls him." "The best mark of a good religious vocation." "In order to know whether God calls us to religion." "They begin to doubt of God's call." "They think that the inspiration has not been sufficiently strong to justify a decided step." "The plan of a boy or girl for life." "If called to the religious state its benefits should be presented." "Youth is the most suitable time for making an excellent choice." "A child of fourteen is competent to judge for itself." "Some of the most celebrated Saints resolved before the age of fifteen." "Children selecting a state of life." "The parent would not be so cruel as to jeopardize the salvation of his child." "Parents have reason to rejoice when their sons or daughters are blessed with a religious vocation." "The aspirations of the child for this higher calling of life." "Jeopardize the vocation of the child." "Too much is at stake to admit of a moment's hesitation." "Talks upon vocations in general." "When signs of an incipient vocation are manifested." "Approach the student to ascertain his wishes and views." "God places the germ of the religious calling in the heart of the child, but requires the teacher to protect. . . ." "This chosen flower for God's favored vineyard." "Hearing the interior voice." "A chosen soul, destined and selected in a special manner." "Leading souls into their proper calling."

I do not intend to urge the incorrectness of any single one of these expressions, but I claim that just such expressions and statements add an element to the idea of religious vocation which is altogether indefinite and confusing, and extremely difficult, if not impossible, to apply in practice. This confusing element is the idea that a "vocation," or "call" to the religious state is *internal and recognizable*. The belief that a recognizable internal call is necessary in the candidate for the religious state, tends to paralyze those agencies which ought to be instrumental in securing recruits for the religious state. They fail to secure candidates because they fail to recognize the internal call, and they fail to recognize the internal call, because there is, as a rule, no such recognizable internal call. We speak admiringly of those who direct so and so many to the religious

state. They deserve it. But how did they succeed? They did not recognize an internal call, but they issued an external call, counsel, invitation, to a person qualified to accept it, who, with God's leading grace, did accept it, "kept his will firm in the determination of seeking the good which was shown to him," received the final call from Bishop or Superior, and entered the religious state.

This same article of Brother Denis contains all that is necessary to describe such as are fit subjects for an external call, and even hints at how an external call can be issued. Again I glean from his words:

1. Who is to be "called"?

"In all Sisterhoods and Brotherhoods there is such a variety of occupations that well-disposed young persons of good character, docile and social disposition, enjoying sufficient health and strength, may be accommodated to an employment suitable to them, while rendering service to the community." "If a young person is to be a teacher, the ability to make the required studies, and the aptitude to receive the proper pedagogical formation, must be possessed." "Equipped with all the means to acquire intellectual, physical, and moral qualities suitable for this exalted state of life." "A sound mind in a sound body pre-eminently necessary—the mind should be calm and deliberate, capable of applying itself to the required course of studies, as well as to the demands of the spiritual exercises. Weak minds, with nervous temperaments, and a scrupulous conscience, would find mental application extremely difficult and dangerous." "Happy, joyful, innocent souls." "A firm and constant will." "Young people careful to say their prayers, fervent in approaching the Sacraments, fond of reading good books, kind and gentle to their companions, very obedient to their parents."

2. How are they to be "called"?

"The boy or girl is to be gently and privately approached, the benefits and duties of the religious state, its rare possibilities of doing good, the hardships connected with it, should be honestly and attractively presented." "The power of suggestion has produced wonderful results." "If we always strive to keep our will firm in the determination of seeking the good

which is shown to us, God will not fail to make all turn out well to his glory" (St. Francis de Sales). "The inspiration to the religious state weakens, revives, vacillates." "The tender seed was carefully protected and strengthened." "The charm of the holy and happy life of their teachers."

If the element of uncertainty and indistinctness, as illustrated by my first set of gleanings, were eliminated from our literature on "vocations," and the practicalness and common sense and sufficiency of the second set insisted upon, the dearth of "vocations" might not remain so great as it appears to be at present.

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EDUCATIONAL NOTES

POETRY IN EDUCATION

The individual in his early years is most keenly susceptible to the beautiful. And a guide rich in experience and understanding is needed to bring the feet of youth to the slopes leading to the higher levels. The lower slopes once gained, advance will inevitably ensue. There will come a period of struggle in the world of commerce and industry which may absorb the interest of the individual. If success comes, the individual trained in the appreciation of the beautiful will emerge from this round of activity and enter broader and higher fields of interest, whereas the individual not so trained can only run a bit faster in his tiny treadmill. Commerce and industry have their place; it is the province of art, especially of poetry, to see to it that they keep their place.

English Journal, December, '13.

COOPERATION

Team play between the schoolmaster and the layman in connection with the problems that concern the schoolroom and the school system are just as necessary to secure the best results as team play in any athletic contest, or as team play between men in any other activities of life if they desire to secure good results. There has been too much isolation, too much aloofness, too much of a failure to appreciate the joint character of the responsibility, too much of a tendency to isolate the public schools from life.

The measure of the bigness of the schoolmaster of the future will be the extent of his ability to draw to his aid every agency in society that is interested or ought to be interested in the welfare of childhood, and to use to the full all the contributions which laymen of every kind may have to offer in aiding him to solve the financial problem, the moral problem, the vocational problem and the health problem, or any other problem which must be solved and solved aright, if we are to preserve, equip and conserve the next generation.

Journal of Education, January 15, 1914.

HOME TASKS

The *London News* of October 13th tells of a child of nine years who attends a school where no home lessons are given and who reads or plays in the evening and who retires early. "The child is the picture of health, alert, and learns easily." Another child of like age gained a scholarship and comes home each evening dragging a heavy load of books and pores over them each night until he goes to sleep in his chair. The *News* goes on to say that this child is nervous, has headaches, and is generally in a poor physical condition.

Even English schools are breaking away from tradition. Indeed, the English know that proper exercise and rest are essential to young children. One does not have to go far with us to find third and fourth grade infants trudging homeward with arms full of books, talking soberly of home work and examinations and promotions. Of the many educational crimes of which we are still guilty in many quarters, and regardless of law enactments or school board rulings, the least is not that of allowing or encouraging home work for young children. With the advance of industrial training and household economics, there need be no question of the employment of the leisure hour. Ample time should be allowed the primary pupils at school for the preparation of book lessons. Health and happiness are the birthright of every child, and these he cannot have if the nightmare of examinations and promotions call for home study of book lessons.

Sierra Educational News, December, 1913.

MIND VERSUS MACHINE *

When the mind becomes mechanical, it is departing radically from its essential source as a living organism. It depends, however, wholly upon the manner in which we treat the mind whether it retains its vital character or becomes a mere machine. We must have that type of education which will develop the mind as a living spirit and not allow it to deteriorate into the operations of a machine, however perfect the machine may be.

* Dr. John Grier Hibben, President of Princeton, *Journal of Education*, February 12, 1914.

The period of education is peculiarly a time for the awakening of the slumbering mind and stimulating the brain cells into vigorous activity, causing the brain itself to expand with its expanding powers. It is the function of the teacher to call forth the spirit of life within the child. Whatever lessons may be taught, the great central purpose of teaching must not be forgotten, or ignored, or regarded as secondary, namely, the solicitous care and training of the powers of reason. The brain, the eye, the hand, must be nicely coordinated; but let no one deceive himself that the present modern fallacy that the eye and the hand can be trained, while the central factor of the combination, the brain itself, be left out of account altogether.

I do not wish to criticise the value of manual training or of vocational study; they are all very well in their place, provided the task which is taught is not disassociated from the directive, compelling and creative power of the mind. Do not, however, allow the child to narrow down to the special activities of the trade until the mind has had a chance to find itself and assume permanent control of the operations of eye and of hand. It is true that the process of education can be most conveniently carried on and can most plausibly justify itself by neglecting the fostering care of the mind, or at least relegating it to a secondary place, and endeavoring rather to emphasize the value of certain particular pursuits, which can be learned by imitation, and the slavish following of the thought of others.

Let us place before us the supreme end of education, the development of a rich, versatile and resourceful mind. Let us train the child so that he must be dependent upon his reason, and not independent of it. Let us not prepare him for the slavery of routine, but endeavor to make him a free man in the kingdom of mind. Let us fit him for a vocation, but let it be the vocation, not of a machine, but of a man.

TEACHING SEX HYGIENE

Mrs. Fannie Cassedy Duncan, of Louisville, Ky., writing in the *New York World*, has given expression to some very wholesome thoughts on the teaching of sex hygiene, a question that

is producing so much hysteria among public school people. The mother's heart as well as womanly modesty and good common sense are evidenced in every sentence of her brief discussion of the matter.

Sex hygiene in the schools is a very modern fad and it fits in well with some other modern fads. But the question of sex hygiene is, in fact, not a pedagogical one, nor one to be settled by comprehensive information scattered through the school-rooms. It goes way back of that and is resident in the spiritual nature of a person, man or boy, woman or girl. In final analysis it concerns the abolishment of sexual sin, and betterment must come through the forces which are allied against that sin—not head forces but soul forces.

The children of the free schools come from every stratum of society, from every sort of home environment and heredity; and they bring their heredity to school with them. If the boys and girls are old enough to understand sex questions at all—and free school children understand such things surprisingly early—the details will make a wrong impression upon the imagination and will bring up sensuous images (forecasts or remembrances) which will serve only to put forward the adult tendency before the youth has achieved, through nature's kindly and skilled processes, the adult mind.

After the lesson is over, what? What in the school yards? What on the way home? Discussion and enlargement and illustration. Can any school rule prevent that? Next will come loss of modesty, of that sweet shame which is the child's natural right and possession; for the child is instinctively moral and modest even in unmoral surroundings. From familiarity with sex problems and sex differences will grow contempt.

Let us preserve to the child his native instincts. Teach him, of course; but teach him that purity is possible and ennobling; that vice has its fatal Nemesis, and the seriousness of the punishment is in proportion to the venality of the crime. Teach the school girl that she is the real founder and builder of the race and of the nation. Magnify her office to her reason and imagination, but frown on what is known as sex hygiene in the public schools.

Racial betterment will not come through immature studies of sexual immorality any more than social evils will be eliminated by laws.

HOME COOPERATION

Among the many duties towards the school which rest upon parents is that of seeing to it that proper hygienic conditions prevail in the school. Professor W. H. Heck, of the University of Virginia, offers some interesting suggestions along this line.*

"The main purpose of this campaign fuses into the larger purpose of bringing the home directly into relations with school problems. The natural evolution of the school out of the home has resulted in an evolution out of relation to the home, both school and home suffering greatly thereby in not understanding, learning from, and cooperating with each other. The school needs, far more than teachers realize, such a view of the individual results of school management and methods as the home, sometimes even an uneducated home, can give. On the other hand, the home needs, far more than parents realize, such an interpretation of child development as the school, sometimes even an uneducated school, can give. The deficiencies of home and school cannot be overcome by mutual isolation, criticism, or defensiveness, but by considerate consultation, where each can help the other. Such a give-and-take consultation is seldom seen. The usual school reports, notices, and functions may inform parents, but are too one-sided and formal. . . .

"School hygiene is decidedly the most serviceable phase of education for consultation between home and school. It is of basic importance; almost all parents can be interested in some of it; all teachers should be forced to study it; it can never be considered properly out of its relation to home hygiene; its principles can be correctly explained, pro and con, by reference to the equipment and management of the homes and the school concerned; its practical application can be put within reach of ordinary intelligence and finances; and, above all, *the home has a legal and moral right to know under what hygienic advantages and disadvantages its children are being schooled by the state and the local authorities.* Cooperation is

* EDUCATIONAL REVIEW, February, 1914.

here not only an opportunity but also a necessity, because a child cannot be made healthy by life and instruction during a few hours at school if the many hours at home do not cooperate, or *vice versa*. The unhygienic influence of either one may obstruct the hygienic influence of the other. You cannot create health in fractions of a day. Furthermore, the school can never get an all-round view of the child's health without the more inclusive view of the home.

* * *

"School hygiene works for the buoyant, complete child, for physical force expressing itself in mental and moral force, for physical power trained to efficiency. Diseases are treated and defects corrected as obstructions to vitality; school equipment and management are reorganized so as to avoid limitations to vitality. But these considerations are negative and preliminary, and hygiene is more positive than negative, with the main emphasis upon hygienic activity as the means of development. If parents can be made hungry for their children's vitality, the battle of school hygiene is half won, only the proper information being needed to affect the desired changes. Without this hunger the information will be little heeded.

EFFECTIVE ENGLISH TEACHING

In a recent address delivered at the Lynchburg Conference, John S. Flory, President of Bridgewater College,* calls attention to the ineffectiveness of much of the English teaching which at present obtains in our high schools, and he suggests remedies along the right lines. The line of thought which he employs should not be confined to our high school work: the children in the earliest grades should have their attention centered on the thought content of what they read and they should constantly be led to give the thought which they acquire natural and effective expression. In fact, this is one of the main principles that are embodied in the Catholic Education Series of primary text-books and in the Teachers Manual of Primary Methods.

I think that we sometimes put the stress at the wrong place

* *Virginia Journal of Education*, February, 1914.

in our teaching of English. May it be that one of the difficulties in composition work is that we stress volume of work where we should be putting the special stress on quality? To require young people of high school age to write long, connected compositions on, say, the history of Greece or Rome, or on abstract subjects in which they have no interest and the matter for which they dig out of the encyclopedias, is largely a waste of time. But if these young people can be directed to simple sentence writing, to expressing themselves clearly, forcefully, beautifully, but in limited compass, it seems to me that English composition may be made both interesting and profitable at the same time. I believe that in the high school composition work should be restricted entirely, or almost entirely, to the mere writing of sentences and paragraphs, and these brief themes should be on topics in which the scholar is vitally interested—the practical experiences of his every-day life. Let him tell what he knows about the things in which he is most interested. Let him do it in brief compass. Let him direct his words to the expression of the most thought in the fewest words and in the simplest and most forceful language at his command, and I believe that a large measure of the drudgery of composition work will be removed. . . .

I believe that one of the fundamental objects to be sought in education is expression. We have passed the time when the test of scholarship rests upon the question "What does he know?" We are in the period that puts the premium on "What can he do?" All training that leads to real ability, leads to some kind of expression, and the remarkable inability of persons who have read extensively to tell what they know and express what they should feel as a result of their reading is a lamentable commentary on our English teaching. Everywhere I find high school scholars unable to read. They do not know the words, they do not know the meanings of words, they are not able to translate words into thought, they are not able to resolve a poetical image in their minds, they are not able to interpret what others have written, consequently they cannot appreciate it, and it is unnecessary to say that they cannot express it intelligibly to others. It seems to me that this is the chief weakness in our English teaching, and instead of a course

in Literary History in the high school, by all means let us have a year's work in teaching young people to understand what they read and express what they know.

As a preparation for this a good deal of attention can profitably be given to oral reading in the classroom. It is quite an accomplishment to be able to read well aloud. Students should be taught to stand and give themselves the best opportunity for full expression. If they can thus be encouraged to read in their best manner, with the best articulation they can command, the best phrasing of which they are capable, they will develop at least some power in expressing the thoughts of others; but after all that can be expected to be accomplished in this manner in the first three years in English, as they are usually given in high schools, if the work could be supplemented by a year's study in expression under the supervision of a skillful teacher, I believe we could relieve our English teaching of much of the opprobrium that it now, alas, too often deservedly receives.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The Fifty Graduate Scholarships founded in the Catholic University of America by the Knights of Columbus are now open, where practical, to competitive examination.

I. Only young laymen who have obtained the degree Bachelor of Arts, Bachelor of Science, or a corresponding degree, are eligible to these scholarships. Bachelors of Law must have previously obtained the A. B. degree.

II. Applicants must be, by preference, Knights of Columbus, or sons of members of the Order, and must contemplate going on for the Master's or Doctor's degree in the Schools of Philosophy, Sciences, Letters, or Law.

III. These scholarships furnish board, lodging, and tuition, during the time prescribed for the aforesaid degrees. All other expenses, laboratory fees, etc., are at the charge of the student.

IV. Forms of application may be obtained from the Rt. Rev. Thomas J. Shahan, D.D., Rector of the Catholic University. These forms call for the full name of the applicant and correct address; place and date of birth; accurate record of primary school, high school, and collegiate education. The candidate should also state the principal study which he desires to take up.

V. The candidate must present three certificates: (a) From the Grand Knight of his Council attesting his right to compete; (b) from his parish priest attesting good moral conduct; (c) from the President or Secretary of his college attesting the graduate degree received.

VI. Applications will be received by the Rector of the University until April 1, after which date the exact time, place, and conditions of the examination will be communicated to all eligible applicants.

VII. Graduate students of the current year may take the examination, but must have obtained the requisite degree before entering the University.

VIII. The successful candidates must present themselves at the University on the opening day of the scholastic year, September 29, 1914.

On February 23, when Washington's Birthday was celebrated, Dr. Frank O'Hara, Instructor in Political Economy, delivered a lecture on "The Problem of '76" before a large audience in McMahon Hall. Dr. O'Hara treated of the great principles, political, economic, and social, which were at stake in the first decade of the new American State.

RELIGIOUS INSTRUCTION BY PUBLIC SCHOOL TEACHERS

The movement recently projected by Catholic teachers of the New York City public schools to provide religious instruction for their Catholic pupils, has the approval of Cardinal Farley, Mr. Thomas W. Churchill, President of the Board of Education, and William H. Maxwell, Superintendent of Schools. The new organization numbers 1,000 members and forms a branch of the United Catholic Works. The Teachers' plan is to invite the children of Catholic parents to attend class in religious instruction one day a week in the nearest parish church, or church hall. There will be no attempt at proselyting and no interference with the present established means for the religious instruction of such children.

The *New York Advocate*, a Methodist paper, commenting editorially, says: "We are glad that some agitation has arisen in the breasts of Protestants because of this very astute performance of the Roman Catholic teachers. Our satisfaction, however, is not due to any disaffection toward the Romanists, nor to any desire to provoke an attack upon this movement as a Jesuitical artifice to secure sectarian advantage. These Roman Catholic teachers are at large sacrifice doing precisely what they ought to do if they propose to give the last ounce of their loyalty to the Church. The thing that makes us glad is the possibility that their action will stir up Protestants to realize how superlatively stupid they have been concerning the religious instruction of children.

"The Roman communion is always setting us an impressive example in this respect, which the blindest of us cannot fail to note, but which the majority of us treat with amazing disregard. Under the limitations of our public school system religious instruction as a part of the curriculum seems to be impossible. The consequence is that the majority of Protestant children, especially in the great cities, receive very inadequate

religious training, and many of them do not have any which is worthy of respect. Religious teaching in the home is by reason of our complex and rapid life reduced to a slender amount and thinned to the consistency of gruel. Our children spend an hour or an hour and a half at Sunday school once a week. Other agencies are employed by the Church to reach such children as are committed to its care by that very small proportion of our people who take any interest whatever in giving the Church a chance at childhood. . . .

"It is perfectly absurd for us to become hysterical over the entirely proper concern of the Roman Catholic Church for the religious instruction of its children, as though an organized attempt were being made to paganize childhood, while we sit idly by and permit our children to grow up without suitable religious culture. If Protestants cannot see in what direction this index finger of our times is pointing, then it is high time that our religious journals should everywhere raise a strident alarum, not against Romanists for being true to their principles, but against Protestants for their unmitigated folly in allowing the precious opportunities they have to slip away unused. We make no apology for having commended Roman Catholic sense and enthusiasm, and we devoutly pray that there may be born among the Protestant teachers of this country an intelligent zeal for religion akin to that so worthily displayed by these faithful teachers of the Roman Catholic Church."

CONVENTION OF THE RELIGIOUS EDUCATION ASSOCIATION

The Eleventh Annual Convention of the Religious Education Association is to be given to the single topic of The Relation of Higher Education to the Social Order. Educational experts and well-known leaders in the universities and colleges will present the reports on which they have been working for the past year on the efficiency of the colleges in preparing young people for the more exacting demands of modern social living. The interest of the convention centers in the question whether the colleges are consciously training for the more complex civilization in which their graduates must live and serve and especially whether these institutions succeed in developing moral competency and lead to a religious interpretation of life.

Four days will be devoted to this study and one and a half days to the problems of instruction in religion in the churches and Sunday Schools. The meetings will begin March 4 and will be held in New Haven where the convention will be the guest of Yale University.

Amongst the speakers are, John R. Mott; President A. Gandier, of Knox College, Toronto; Charles S. Whitman, District Attorney of New York; Governor Simeon Baldwin, of Connecticut; President William De Witt Hyde; President Samuel A. Eliot; Rabbi Stephen S. Wise, of New York, and ex-President Taft. Programs may be obtained from the Religious Education Association, Chicago, and all persons interested are invited to attend the convention.

CONFERENCE OF ENGLISH EDUCATIONAL ASSOCIATIONS

The Second Annual Conference of the Educational Associations of England, held at London University from January 2 to 10, was a much more representative gathering than that of a year ago. Eight additional associations joined the Conference making the total number of organizations taking part 21. They were as follows: Art Teachers' Guild; Association of Assistant Mistresses, Association of Science Teachers, Association of Teachers of Domestic Subjects, Association of University Women Teachers, Child Study Society, College of Preceptors, Froebel Society, Geographical Association, Modern Language Association, Montessori Society, National Association of Manual Training, National Home-Reading Union, Parents' National Education Union, Private Schools Association, Royal Drawing Society, School Nature Study Union, Simplified Spelling Society, Teachers' Guild, Teachers in Technical Institutions, and Training College Associations.

The Conference was opened by Viscount James Bryce with an address on "Salient Educational Issues," in which he treated of more intensive cultivation, higher quality rather than more quantity; the inadequate salaries and leisure of teachers; the large size of classes; insufficient attention given to secondary instruction; a synthetic curriculum of scientific and humanistic studies; the introduction into the universities of such subjects as political economy, the science of administration, commercial geography, and the elements of finance; the danger of multiply-

ing universities; the question "Why do not English boys care for learning more than they do?" Mr. Bryce was of the opinion that education, instead of being solely directed to enable people to make their way in the world, should also teach them how to enjoy the world. "We might go further," he said, "if we went more slowly, and not always along dusty roads."

The following were some of the papers read in the meetings of the associations: In the Simplified Spelling Society, "The Standardization of English Speech," by Professor Rippmann; in the Teachers' Guild, "The Educational Outlook," by Dr. Rouse, President; "Handicraft in Schools and Colleges," by Miss Dora Walford; in the Modern Language Association, Mr. Nevill Perkins gave an address in French on "L'Angleterre à travers les Lunettes Françaises;" in the Montessori Society, "The New Hopes Due to the Scientific Investigation of the Child's Natural Development," by Rev. Cecil Grant; an account of the Montessori Schools in Rome by Mr. Claude Claremont; in the Royal Drawing Society, "Collective Teaching;" in the Modern Language Association, a discussion of "Free Composition;" in the meeting of the College of Preceptors, "The Position of Private Schools in a National System of Education," by Professor Sadler; in the Association of University Women Teachers, "The Parable in Literature;" in the Association of Assistant Mistresses, "The Art of the Essayist," by A. C. Benson; in the Froebel Society, "The Place of Reading and Writing in Kindergarten and Infant Schools."

The *Athenaeum* of January 17, commenting on the Conference, says: "The increasing sense of a need of unity in educational matters is seen in the fact of twenty-one Associations combining for their Annual Conference; this number is eight more than last year, when the first Joint Conference was held. Various other signs of grace were manifested in some of the addresses and occasionally the audience expressed appreciation of progressive ideas, as when they applauded a speaker who deprecated prize-giving. In general, the teachers attending the Conference—of all ages, and chiefly of the middle class—appeared strenuous and earnest, with a strong sense of decorum, but they exhibited a lack of freshness and appreciation; it was a sense of duty rather than a desire for progress that animated the audiences.

"The advocacy of fewer examinations was excellent. Dr. Rouse, in his Presidential Address to the Teachers' Guild, wished that teachers would speak out plainly on the subject, for they were tied and bound in the chains of the examination system. Like all officialism, the system tended to become fixed with a sort of *rigor mortis*. Both he and Mr. Storr (at the Modern Language Association) wished for an increase in oral examinations, which give the impression the candidate makes as a human being in human society. Perhaps one of the greatest bars to spontaneity and reality in teaching will be removed when the fetish of examinations is disposed, for, consciously or not, the teacher must keep that end in view, and education becomes a thing merely of written exercises and books, and often degenerates into memory-work with little ability to use knowledge."

THE CATHOLIC SUMMER SCHOOL OF AMERICA

At the January meeting of the board of Trustees of the Catholic Summer School of America, held in New York, the following officers were elected: President, Very Rev. John P. Chidwick, D.D., of St. Joseph's Seminary, Dunwoodie, N. Y.; First Vice-President, Right Rev. Henry Gabriels, D.D., of Ogdensburg, N. Y.; Second Vice-President, George J. Gillespie, of New York City; Secretary, Charles Murray, of New York City; Treasurer, Right Rev. Mgr. D. J. McMahon, D.D., of New York City; Chairman of the Board of Studies, Rev. John J. Donlan, Ph.D., of Brooklyn, N. Y.; Chairman of the Executive Committee, Charles A. Webber; Trustee for the term of three years, Right Rev. Mgr. M. J. Splaine, D.D., of Boston, Mass.; Member of the Executive Committee, Francis P. Cunneen, of New York City.

CATHOLIC BOY SCOUTS

Official approval has been given by Cardinal Farley to the project for the establishment of troops of Catholic Boy Scouts in the archdiocese of New York. We are informed that His Eminence has commended Mr. Victor F. Ridder for his efforts as National Scout Commissioner for Scout Work in Catholic churches, and has appointed as Spiritual Director of the movement the Rev. Francis J. Sullivan, pastor of St. Aloysius Church, and chaplain of the New York Fire Department. His

letter to Father Sullivan stating the conditions on which Catholic boys may become members of the association, follows:

Dec. 26, 1913.

REV. FRANCIS J. SULLIVAN,
221 West 132nd St.,
New York City.

DEAR FATHER SULLIVAN:

Mr. Victor F. Ridder, who is taking such active interest in the extension of Scout Work among our Catholic boys, informs me that you are willing to act as the spiritual director of the Catholic troops that may be organized in this diocese.

I herewith appoint you as the spiritual director of this movement, and I am confident that your large and successful experience with our boys will qualify you to guard the Catholic members of the Boy Scouts against any spirit of naturalism which might menace them.

The conditions under which the Boy Scout movement is approved in this diocese are the following:

First—That there be organized distinctly Catholic troops;

Second—That some representative Catholic clergyman or layman be appointed on local boards of the Boy Scouts;

Third—That the Scout Masters be approved by the Catholic authorities;

Fourth—That no Catholic boy be allowed to join the Boy Scouts unless he be a practical member of the Junior Holy Name Society, or some kindred religious sodality.

Wishing you every success, and praying for you every blessing, I am,

Sincerely yours,

JOHN CARDINAL FARLEY,
Archbishop of New York.

CATHOLIC PUPILS WIN SPELLING MATCH

Two pupils of Catholic schools were the successful contestants in the Spelling Contest, conducted on January 23 by the *Brooklyn Daily Eagle*, in the Academy of Music, Brooklyn, N. Y. Sixty-one girls and 43 boys entered the contest as the representatives of their schools in Brooklyn and vicinity, and 19 of these were from Catholic schools. The winners of the first and second prizes were Ambrose A. Blaney of St. Augustine's Parochial School, and Eugene O'Reilly of St. James Pro-Cathedral School, both pupils of the Brothers of Christian Schools.

According to the rules of the contest it was required that

during the first two rounds the word be spelled right the first time given, and by this process of elimination less than one-half of the contestants remained for the third round. Then each word was given until spelled correctly. If all failed on a word, those who tried to spell it were recalled and given another opportunity with a different word. The judges of the contest were Miss Grace C. Strachan, district superintendent of schools; Dr. William L. Felter, principal of the Girls' High School; and Rt. Rev. Monsignor E. W. McCarty, pastor of St. Augustine's Church.

DEATH OF LEARNED RELIGIOUS

Sister St. Leonard (Mary Catherine Thompson) of the Congregation of Notre Dame, Montreal, who died on February 17, in the fifty-third year of her age, was a native of Antigonish, Nova Scotia. When she had completed her course in the secondary school of that town, a request was made by her father that permission be granted her to continue her studies at St. Francis Xavier's College. As this was not practicable, he, acting on the suggestion of Bishop Cameron, addressed himself to some members of the College faculty and was able to secure tutors for her and her sister. Two years later she entered the Provincial Normal School at Truro, which at that time offered an academic as well as professional course. Here she was one of two Catholic students in an enrolment of nearly two hundred. All of the professors except one were non-Catholics. When Miss Thompson had obtained a first-class license and a normal school diploma, she studied French for two years at the only Convent of Notre Dame then established in Nova Scotia. Returning to her home in Antigonish, she taught in the Catholic public school of that town until 1886, when, following the example of her two sisters, she entered the novitiate of the Congregation de Notre Dame, Montreal.

Sister St. Leonard was professed a sister in 1889, and she was then sent to teach the graduating class at Gloucester Street Convent, Ottawa. In 1892, she was transferred to the Holy Angels' Convent, Sydney, and again in 1899 to Mount St. Bernard, Antigonish. This institution had been affiliated with St. Francis Xavier's College in 1893 and in 1897 four young

ladies were graduated with the degree Bachelor of Arts. Several of St. Francis Xavier's professors gave courses at Mount St. Bernard. Among them were the present Archbishop of Toronto, the Most Rev. N. McNeil, and the Right Rev. A. McDonald, Bishop of Victoria.

When in recent years, the Council of Public Instruction raised the standard of academic and professional requirements, Sister St. Leonard took the prescribed examinations and successfully passed them. In May, 1912, she received the degree, Master of Arts, from St. Francis Xavier's College, and in February, 1914, was recommended by the Board of Studies and Discipline of Sisters College for the degree, Doctor of Philosophy, to be conferred in June, 1914. Sister St. Leonard had complied with all of the requirements of the University regarding residence, studies and dissertation.

The students of Sisters College assisted at the Requiem Mass celebrated on February 20 in Sisters College chapel for the repose of Sister St. Leonard's soul. They later adopted the following resolutions:

Whereas, God in His Infinite Wisdom has seen fit to call from among us our beloved friend, Sister St. Leonard, former student and graduate of Sisters College, and

Whereas, we recognize the dispensation of an All-wise Providence and we bow to its decrees with reverence and sorrow, and

Whereas, we believe that in the untimely death of Sister St. Leonard, Catholic education has lost an earnest and devoted worker, the Congregation de Notre Dame an exemplary member, and we, her friends, a cherished companion whose religious fervor, strength of character and splendid scholarship we learned to revere; be it

Resolved, That we, the students of Sisters College, extend loving sympathy to the members of her bereaved family and to the members of her religious community; and, be it further

Resolved, That these resolutions be published in the CATHOLIC EDUCATIONAL REVIEW and be inserted in the Annals of Sisters College, and that copies of the same be forwarded to the bereaved family and to the religious community of our late friend and classmate.

NEWS NOTES

Having introduced medical inspection in 1872, Elmira, N. Y., claims to have been the first American city to adopt health supervision of school children.

The Junior High School at Grand Rapids, Mich., consisting of pupils of the 7th, 8th, and 9th grades, has grown in two years from a school of 430 pupils and 15 teachers to one of 851 pupils and 36 teachers. More boys and girls have stayed in school under the new plan.

A ship-building slip is maintained in connection with the high school at San Pedro, Cal., where, under the practical instruction of a nautical architect, the students learn how to build a boat, make and place the engine, and launch and run the craft. Classes in boat-building and marine commerce make trips to the wharves and aboard ship to study ship-construction, engine-action, and the character of the cargoes. Shipping law is also part of the course.

Foreign universities are now receiving some of the large private benefactions for which they have long envied American institutions. Cambridge University has recently received \$450,000 for general purposes, and \$50,000 for a chair of astrophysics; Bristol University has had a gift of \$100,000 from one donor, \$90,000 from another, and \$750,000 from two others; Glasgow has been willed \$50,000 for a research lectureship in medicine and \$170,000 from three other benefactors; and Leeds has an anonymous gift of \$50,000 for the erection of a school of agriculture. In Germany, \$2,000,000 has been subscribed for transforming the scientific institutes at Frankfurt-am-Main into a university, and the University of Hamburg is to start with an endowment of \$6,250,000. In the case of Hamburg, however, the money has been entirely appropriated by the city.

At Homestead, Pa., children 14 years of age and over, who are retarded and in the intermediate grades, spend one-half their time in the manual training shops or in the domestic science department.

In New Zealand all males are obliged to do military drill from 14 to 21 years of age, and schools are required to withhold scholarship grants from any student who cannot prove that he has complied with the provision of drill. Much opposition has developed, especially among school men, according to the American Peace Society.

In Denmark the school-teacher is almost always furnished with a house, barn, and a few acres of land, according to W. H. Smith, a recent observer from the United States Bureau of Education. "The tenure of office of the teacher is for life or good behavior, and 75 per cent of the rural teachers are men who settle down in their respective communities, cultivate the small farm, act as choristers in the country church, and easily and naturally become leaders in affairs."

Pupils in the Dickerson High School, Jersey City, went to school from 4:30 in the afternoon to 10 o'clock at night on one occasion lately, in order that the adult members of their families might see the school plant in operation. Over 15,000 citizens took advantage of the opportunity offered by Superintendent Snyder to see what the high school was actually doing. The school program was carried out in the regular order, including the serving of the school luncheon about the middle of the session.

That immigrants are keenly interested in schooling for their children, or at least conspicuously obedient to school-attendance laws, is the declaration of Dr. P. P. Claxton, United States Commissioner of Education. "The least illiterate of our population are the native-born children of foreign parents," says Dr. Claxton, in a bulletin on education for immigrants just issued. "The illiteracy among the children of native-born parents is three times as great as that among native-born children of foreign parents."

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

The Divine Twilight, Old Testament Stories in Scripture Language, separated out, set in connected order, and edited with notes for Catholic children, by Rev. Cornelius Joseph Holland, S.T.L. Providence, R. I.: Catholic Scripture Text Society, 1913; pp. xvi + 296.

This book contains, in addition to the notes, good maps of the Holy Land and of the ancient East, together with a list of proper names with correct pronunciation. It is printed on excellent paper and well illustrated with reproductions from the masters. The aim is not merely to tell the Bible stories with their moral lessons, but at the same time to familiarize the children with the phraseology of the Bible and with the atmosphere of those ancient days. The stories are brief and simple in outline. The book thus makes room for almost one hundred and fifty stories. The Preface is from the pen of Monsignor Shahan, and is added here because we could not well put in the same space a better view of the scope of the work before us, or a truer appreciation of its merits.

"Happy children, whom this little book will introduce to the Word of God and to the first ages of history! It is a grand and beautiful story which you are about to read, told in the inspired language of Holy Scripture itself, the story of God's dealings with the world, and, in particular, with His Chosen People of Israel.

"In the sublime account of Creation with which it opens, it takes you back to the very beginning of things. You see the heavens and the earth spring into being at the word of God. You see His Almighty Spirit moving over the face of the universe, disposing all in order and harmony and beauty, and multiplying life in its infinite variety. And from this first beginning, the story brings you down to the last years of the Old Covenant, almost to the coming of Our Saviour, Jesus Christ.

"This is a long period of time, four thousand years at least; and the Old Testament, in which the inspired writers have told its history, is a very big book, too big, I fear, for most children to read through. Besides, it contains many things that do not interest children and many things, too, that are hard to under-

stand, even for grown people. So everything that is too hard to understand, and everything that is uninteresting to children, together with matters of less importance, have been left out of this book. Here you have a fine selection of beautiful and interesting stories—true stories—which you will read with pleasure and with profit to your souls. You will read them not once only, but many times; and I am sure you will love them. And let me tell you, dear children, that you will remember them as long as you live.

"Why have children always loved the stories of the Old Testament? But first I must stop to tell you that they have always loved them. The Child Jesus read and loved them two thousand years ago; so, too, did the Blessed Mary, for we see from her song of joy, the Magnificat, which she sang while still a young maiden of Galilee, that her youthful soul had found its delight in the songs and stories of God's people. And long before the time of Jesus and Mary, and long after it, Jewish children used to love to hear these stories from the lips of their elders. Christian children have loved them no less; even more: for the Catholic Church, which is like a good mother who knows how to tell a story very well, has told these stories of the Bible to her children, young and old, in many a charming fashion. She makes her priests read them in the breviary. She has painted them most beautifully on the walls of her churches; she has carved them gracefully in stone; and she has made them shine out gloriously in her marvelous windows of stained glass."

Father Holland, the gifted author of this book, is already familiar to our children and to the teachers of our children, both in the school and in Sunday school, through his beautiful book, the Divine Story, which has been doing splendid service for some years among the little ones.

THOMAS EDWARD SHIELDS.

**Nineteenth Annual Report of the Superintendent of Parish Schools
of the Archdiocese of Philadelphia, for the Year Ending
June 30, 1913.**

In his report of the schools of the Archdiocese for the year 1912-13, the Superintendent of Philadelphia makes especial mention of the Catholic Girls' High School, the opening of

which was the most notable event of the year. Three hundred and twenty-six graduates of the parish schools were enrolled in September, and 226 who had already completed the first year in the high school centers continued their studies in the new High School. Two courses were offered, a general course of four years and a commercial course of two years, determined upon in order to meet what are considered the special needs of the great body of our Catholic girls. In certain respects this new school marks a departure in Catholic education. One detail of special interest concerns the teaching staff which is formed from the members of four different religious communities of nuns. "Each separate community is given charge of one branch of study in the curriculum, and the roster of studies is so arranged that one community does not encroach upon another community's province. At present the faculty consists of sixteen nuns, one lay teacher, and the Superintendent of Parish Schools, who is acting as principal. "Although one year perhaps," says the Superintendent, "is too short a time to form a final judgment of the value of this experiment in the administration of the Catholic High School, its present success warrants the hope and the belief that a plan which has so many points in its favor, will ultimately prove its feasibility and efficiency."

There is in connection with this report on the high school an admirable plea for the support of Catholic higher education which well deserves the widest circulation among Catholics and especially among those who are not convinced of the necessity of general cooperation in the support of the institutions of higher learning. Monsignor McDevitt shows that "if it were true that the recipients of an education beyond the elementary school should defray all expense thereof, it would inevitably follow that higher education would become the privilege of the wealthy classes. Moreover, a policy that would restrict higher education to those who are financially able to pay for it, if logically carried out, would practically deplete the seminaries, universities, colleges and high schools of the nation."

Perhaps the most notable feature of this report is the Superintendent's study of the question, "Are the Parish Schools a

financial burden?" He is of the belief that "a careful weighing of the facts bearing upon the cost of the Public Schools and of the Parish Schools shows that the financial burden upon Catholics is less than is generally thought, even though, besides paying their pro rata tax for the support of the Public Schools, they at the same time maintain by themselves alone a distinctly independent school system of their own. Paradoxical as it may seem," he says, "it is nevertheless true that Catholics shoulder a lighter financial burden to-day under the system which compels them to support both Parish Schools and Public Schools, than they would were they to lock their doors and send their pupils into the Public Schools." By the data he supplies it is shown that the Catholics of the City of Philadelphia are now paying \$49,739.45 less for the support of their own system and the public school system than they would if there were no parish school system. The study undoubtedly reveals a condition not usually suspected, and while it is not based upon facts, but necessarily upon assumptions and calculations in the absence of facts, as, for example, regarding the amount of taxes paid by Catholics, it points out, like the studies already made by Dr. Burns in his *Growth and Development of the Catholic School System in the United States* and Father Hartmann in a pamphlet published some years ago, an economic side of the question which ought to make Catholics ponder well before entering into compromise arrangements with State or local authorities for the support of their schools.

On its statistical side, Monsignor McDevitt's report indicates a gratifying increase over the preceding year in the total number of schools and in the total registration and attendance.

PATRICK J. MCCORMICK.

Civics, for the Seventh and Eighth School Years, by A. G. Fradenburgh, Ph.D. New York: Hinds, Noble & Eldredge, 1913; pp. 281. \$0.65.

The difficulties attending the formation of a good text-book in civics, intended to meet, as Dr. Fradenburgh says in his preface, "more closely the requirements of grammar schools," are commensurate with its importance. The function of such a text-book is of a most complex character. It should present

the subject in a well-balanced and symmetrical form, in order that it may ensure that proper balance in the growth and development of the mind of the pupil.

Another point requisite to make a grammar school text-book of civics of the best type is that its material should be of such a germinal nature that it will gradually open up to the pupil the essentials of the whole field of civics. To be effective it must likewise be a link between the already known and the partially understood elements of knowledge along these lines. It can best do this by the use of timely examples, suggested by the pupil's former studies and experiences. If this element in text-book formation, especially in civics, be not properly provided for, then the great danger is that the new materials will not be rightly apperceived but will lodge in the mind as mere memory-loads.

Another, and by no means the least important, characteristic of a correctly prepared text-book in civics, especially for the grammar grades, is that of so presenting its material, that it will not only increase the power and content of the mind on the intellectual but also as regards the ethical or moral side of life.

In the text-book before us some of these requirements are fulfilled, while others are unfortunately, to a great extent, neglected. With exception of a few statements and assertions, such as the opening phrase, "Man is one of the most social of beings," his matter is correct and covers the entire field. His treatment of the historical phases, especially those in chapters X and XI, is well done.

As a text-book for the average student of the 7th and 8th grades, this volume is, we fear, not germinal enough. Many of the topics are treated in too detailed and technical a manner, for example, the chapter on "Some Municipal Problems," particularly pages 57 to 61. Nowhere in the volume has the author given proportionate place to examples and illustrations. In fact, the entire work fails to call upon or draw from the apperception masses of even the best of the pupils of these grades. This deficiency renders the usefulness of the volume as a text-book rather doubtful, and, even in the hands of the best teachers, this fault can only with great difficulty be remedied.

Perhaps no subject of the public school curriculum furnishes such valuable opportunities for moral instruction as does history. Civics, which is but a part of this whole field, has claims along this line that are of a higher order than those of any other branch. No better opportunity than that presented in the civics class can occur to the teacher for the arousing of a high regard for citizenship and the nobler feelings of man. Here those ideals which made our early American legislators brave the storms and do the deeds that ultimately made our fair, free land take her place among the foremost nations of the earth, should by all means be so presented, that they will be incentives to stimulate the pupil's tendencies to imitation. The elements, too, that make for virtue and manhood, in those who are our leaders in city, State and national governments, should be employed to form the character of our future citizens. A text-book of civics, then, should be foremost in presenting the positive side of citizenship, manliness, honor and fidelity to the cause of national progress and prosperity. To present this important topic on a too commercial basis such as Dr. Fradenburgh has done on page 33, where he says, "the salary of the mayor should be large enough to attract men of ability," is, to say the least, pedagogically incorrect. To a boy of the seventh or eighth grade this will not aid greatly in arousing those finer qualities which should characterize men in our public offices of trust. It is taking too low an ideal of our city fathers and public officials. Many of them are there because of the deep personal feeling they have for the welfare of state or nation and not because attracted by the income it affords. Even if the salary does attract in some cases, we question the advisability of placing so material an ideal before the boy of fourteen, "that age, when the instinct of chivalry is in its first glow and when it begins to manifest itself in the boy's willingness to fight for his honor and the welfare and honor of home and country." If this was an isolated instance we might overlook it, but on pages 40, 79, 83, 91, 160, and 227 we notice the same tendency. It is really the loss of a golden opportunity for assisting the youthful pupils in their aspirations to imitate the great deeds of those who, men like themselves, have been the real actors in our civil life. In short this instinctive tendency

to imitation, which is a valuable asset in the cultivation of the will, in the formation of character and in the perfecting of manhood should have received a far more prominent place in this text-book of civics.

LEO L. McVAY.